AApothecary
BButcher
CCombmaker
DDistiller.
EExecutioner
FFarrier
GGoldsmith
HHatmaker
JJoiner
KKnife-Grinder
LLimner
MMusicianer
NNeedlemaker
OOculist
PPipemaker
QQuivermaker
RRopemaker
SSawyer
TTurner
UUpholsterer
XXortioner
ZZealot
YYatch Builder
WWatchmaker

THE

Protestant Tutor,

Instructing Youth and Others,

In the compleat Method of

Spelling, *Reading*, and *Writing*,

True English:

ALSO

Discovering to them the Notorious ERRORS, Damnable DOCTRINES, and Cruel MASSACRES of the Bloody PAPISTS, which England may expect from a

Popish SUCCESSOR.

To which is prefix'd,

A Timely MEMORIAL

TO ALL

TRUE PROTESTANTS:

Demonstrating the Certainty of a horrid and damnable Popish PLOT now carrying on in Great-Britain, in order to Destroy His Majesty King GEORGE and Royal Family, introduce a Popish Successor, and involve these Kingdoms in Blood and Fire.

LIKEWISE

The Most Gracious Declaration

FOR

Liberty of Conscience,

Published by Order of the KING and COUNCIL

LONDON: Printed and Sold by B. Harris, at the Golden Boar's-Head in Grace-Church Street, 1716.

HIS Majeſty King GEORGE, being preſent in Council, *Sept.* the 22. 1714. was moſt Graciouſly Pleaſed to make the following Declaration.

HAving, in My Anſwers to the *Addreſſes* of both Houſes of Parliament, fully expreſſed My *Reſolution* to Defend the *Religious* and *Civil Rights* of all My Subjects, there remains very little for me to ſay upon this Occaſion; yet being willing to omit no Opportunity of giving all poſſible Aſſurances to a People, who have already Deſerved ſo well of Me, I take this Occaſion alſo to Expreſs to you my firm Purpoſe to do all that is in my Power for the ſupporting and maintaining the Churches of *England* and *Scotland*, as they are ſeverally by Law eſtabliſh'd; which I am of Opinion may be effectually done without the leaſt impairing the Tolleration allowed by Law to Proteſtant Diſſenters, ſo Agreeable to Chriſtian Charity, and ſo Neceſſary to the Trade and Riches of this Kingdom.

The good Effects of making Property ſecure, are no where ſo clearly ſeen, and to ſo great a Degree, as in this happy dom; and I aſſure you, there is not among you ſhall more earneſtly endea the Preſervation of it than my Self.

A TIMELY MEMORIAL TO ALL *True Proteſtants*:

REMONSTRATING

The Certainty of a horrid and damnable Popiſh PLOT now carrying on in *GREAT-BRITAIN*, in order to Deſtroy His Majeſty King *GEORGE* and Royal Family, introduce a Popiſh Succeſſor, and involve theſe Kingdoms in Blood and Fire.

IT is now out of Controverſy, that the Pretender is endeavouring to place himſelf on the Throne of Great Britain: Thoſe, in the late Reign, who valu'd themſelves much outwardly for the Church, declar'd then againſt it; and would fain have brought us to believe they had no Deſigns to eſtabliſh their Church by a Popiſh Succeſſor: But the Veil is thrown [illegible]; and deſperate the Diſeaſe, deſperate the Cure; the Party diſcover their Sickneſs, and are even grown Light-headed for their unwarrantable Cauſe, witneſs the Defection of thoſe mercenary, perjur'd Stateſmen, who were miraculouſly and timely detected, by God's placing His preſent Majeſty King GEORGE over us:

Not to retroſpect upon the Conduct of the late Duke of O-----d, the Debauch'd Bolingbroke, and the Juggling H----y, we have a ſufficient Proſpect of thoſe bloody Scenes the preſent Rebellion would introduce among us. We all own the Tragedy is begun; and he muſt be a Caſe-harden'd Roman that thinks of the Conſequences without Horror and Confuſion.

To give my Country-men ſome Account of this preſent Rebellion and Plot againſt King GEORGE, I ſhall overlook all the barbarous and ſcandalous Dirt they throw at His Royal Perſon and Family; and begin with its firſt Riſe as it appear'd in Scotland: And, to uſe the Words of a late Author, there you will find the Highlanders, under the ingrateful and perfidious Earl of Mar, their Head, have Declar'd for the Pretender, and Proclaim'd him for their King; having erected his Standard in full Defiance of our true, rightful Sovereign King GEORGE, whom God, and His own Lineal Hereditary Right, and the Eſtates of this Realm, according to the known Laws and Uſuages of it, have call'd to be our King, and to exerciſe Dominion over us. This firſt Arch-Rebel Mar, back'd with the Highlanders, who being Perſons of deſperate or no Fortunes, Wild, Unciviliz'd, and Fierce, Cruel and Barbarous by Nature; weary of an uncultivated Soil, of a mountainous and horrid Country; Papiſts, or unacquainted with any Religion; nay, Strangers even to Good-nature and Manners, and impatient of any Reſtraint or Government, any Decorum or Decency of Living; rough as their own Rocks, and furious and unpoliſh'd as their wildeſt Beaſts; want nothing but the Pleaſures of a Civil War, ſo agreeable to that Rapine by which they daily Live; and ſo little abhorrent of that conſtant Savageneſs, which, from the Womb to the Grave, they are accuſtom'd unto. Theſe are one Sett of People, my Country-men, whoſe Friendſhip and Alliance are ſo monſtrouſly courted, and made uſe of at preſent; who having nothing to loſe, muſt be the Gainers, let who will Triumph and Succeed at laſt; and who play this Sure Card, that whilſt they can neither improve your Intellectuals or Morals

Morals, mend your Manners, or advance your Intereſt, make you Better, or Richer, are ſure, through a Commerce and Coalition with you, though founded upon the wickedeſt Principle in Nature, and cemented by your own Blood, in a Civil War, they are ſure, I ſay, to ſucceed in all theſe, and in every other Point whatſoever, except you appear True Sons of the Church, by Fearing the Lord, and the King he has ſet over us, not meddling nor joyning with them which are given to Change, but arming yourſelves againſt the publick Enemies to our Peace, ſhew a true Proteſtant Reſentment; and bring to Juſtice all thoſe who dare go about to favour the Deſigns of the Pretender.

From Scotland, ſtep back into England, and ſee too many innocent People ſpirited up to Rebellion by a Popiſh Party; who have Liſted a Body of Iriſh Papiſts into the meritorious Services of a pretended Popiſh King, and diſperſed more than 6000 of them in the Towns and Cities of Great-Britain: Witneſs thoſe taken by the Iriſh Proteſtant Patriots, who were Executed at Dublin for Liſting Men into the Pretender's Service: Witneſs thoſe three lately Executed at Tyburn, viz. Sulevan, Hara, and ——, for the ſame Treaſons: And what are they in Priſon, I pray, but for the Church, the Church of England! yet when they come to the Gallows, and ſee no flying from Juſtice, then they own themſelves Roman Catholicks, and dye in that Faith: Theſe are they your Frenchify'd Engliſh joyn with: Iriſh Papiſts! whoſe Courage is nothing but Cruelty; and who were Born at Home and Bred Abroad to an utter Averſion and Hatred of an Engliſhman and a Proteſtant: And yet theſe are to be the Foundation of a New Revolution in England; theſe are your Foreign pretended Popiſh King's Ornament and Defence; on theſe hang his Hopes and Expectations, and on you (deluded Self-betrayers and Murderers) their Fellow-Labourers and Friends. Let Night hereafter be turn'd into Day, and the Sun (as is Poetically imagin'd) unextinguiſh'd make his real Habitation in the Ocean; for a ſtranger Thing than that of the Prophets is come to paſs in

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Days! Strange, as any one thing possibly can be, *English Protestants are in Confederacy with Irish Papists*; And who can think of it without Astonishment and Horror!]

And now let me offer a few Motives to remove that Prejudice so many among us have entertain'd against the present Administration. 'There never yet was (saith an eminent Minister of the Church of England) a Rebellion, but Redemption from Oppression was one of the pretended Motives to it; and that Arch-Rebel beyond the Tweed, who has erected a Standard, and call'd it by the Name of a King, whom we know not, in his Declaration tells us, he is come to redeem us from Oppression; but in his great Modesty he is silent as to the Nature of the Oppression, wherein it consists, or in what manner we are afflicted with it. So Corah usher'd in his Rebellion against Moses, a Man of so little Ambition, so little inclin'd to Power, that he is recorded in Holy Writ as the meekest Man upon Earth, and yet to give some Colour to his Rebellion, he charges him before the People, that he took too much upon him, Numb. 16. 3. So Jeroboam, when he had determined to revolt, complain'd to Rehoboam of the grievous Services, and heavy Yoke, which his Father had put upon all the Congregation, 1 Kings 12. 4. There is indeed a keen Appetite in the greatest Part of Mankind, to hear Evil of their Governours, and to believe as well as to report it to be true, though they are in manner convinc'd of the contrary. This Inclination has been of great Service in Seditions and Rebellions; to redeem Fellow-Subjects from Slavery, or Oppression, is extremely popular; it strikes home upon the giddy Multitude, and every one is proud of being a Patriot of Liberty.

'But as in most Rebellions the Pretence is only feigned, and the Noise of Oppression a Lie, a Cheat upon the People; certainly it never was more apparently so in any than in THIS.

'It is not long since God bless'd this Nation with His Majesty's happy Accession to the Throne; it will therefore be no difficulty to look back, and recollect

'the

'the ſeveral Paſſages of His Reign, from the time
'that we all unanimouſly put the Scepter into His
'Hand, to this time, that the Treacherous and Un-
'grateful would impiouſly wreſt it out. And here I
'appeal to the moſt diſcontented, to the moſt rebel-
'lious Breaſt; Whoſe Right has he taken? Whom
'has he oppreſs'd? What Promiſe or what Law has
'he broken? What Part of our Conſtitution has he
'invaded? Has he run in upon the Doctrines or Diſ-
'ciplines of the Church? Or has he dealt unfairly
'with the Laws, the Cuſtoms, and Uſages of the
'State? Have you not his Royal Word, that he will
'inviolably maintain them all? And have we not had
'a continued Series of Royal Deeds to confirm his
'Sincerity, and ſhew his Truth? Has he deviated at
'all from the Examples of his Predeceſſors under the
'ſame Extremities, even thoſe to whom we are moſt
'endear'd, and whoſe Memories are moſt precious to
'us? Are not his Ears open to all Complaints, and
'his Hands to all our Addreſſes? How gracious are
'the Anſwers that he gives? How affectionate the
'Expreſſions of his Love, his Care and Concern for
'us, even at a time when Indignities are daily offer'd,
'when Faction runs high, and Rebellion flagrant and
'domineering.

'Can this Prince as an Oppreſſor, cruel, implacable
'and revengeful, whoſe Temper is not ruffled in the
'height of theſe repeated Provocations, who can ſpeak
'Peace to his People, though they have War in their
'Hearts? Who, like the God he repreſents, is more
'inclin'd to Mercy than to Judgment, and is more
'ready to forgive than to puniſh, though he is pro-
'voked every Day?

To conclude, Whoever will be weak as to Coun-
tenance, either by Speaking, Writing, or Acting, in
the preſent Rebellion, muſt diſcover themſelves to be
of other Principles than thoſe of the Church of Eng-
land: They muſt be Men either of no Religion in
Fact, or Perſons without Morals or common Honeſty;
Perſons who in the Heighth of their Malice will ter-
ribly Swear they are for the Church, when, God
knows, the attending its Divine Service one Hour

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very tedious and uneaſy to them. By theſe Men's Converſation, to be Religious, is to be every thing that's wicked and baſe; and if the Church of England may any ways be ſaid to be in Danger, it is through thoſe her pretended Sons, who wound Her moſt ſenſibly by their abominable Execrations, Oaths and Blaſphemies: And yet theſe are they who gladly embrace the preſent Unnatural Rebellion. Good God! What Infatuation has poſſeſs'd them? What ſecret Charms have the Magick of Hell and Rome bewitch'd them, that, like Lunaticks, they are bent to ruin Themſelves and Poſterity. This little Spot once given up to Popery, farewel the Bleſſings of a free People! Farewel the Liberty of Reading the Word of God in our Families, and enjoying the Purity of the Goſpel. To think that one of St. Paul's Epiſtles ſhould be worth a Load of Hay again, when now we can purchaſe the whole Bible for Half a Crown, muſt thrill the Blood of that Proteſtant who has any Eſteem for the Oracles of God. To be Impriſon'd, Fin'd, ſuffer Corporal Puniſhment and Death, will be thoſe Proteſtants Fate, whoſe Religion is ſincere and ſtrong enough to go through it, whenever a Popiſh Succeſſor takes the Britiſh Scepter in his Hand: He will convert it into a Rod of Iron, and become an Inſtrument to ſcourge us with thoſe WHOLESOME SEVERITIES, which the Martyrs, our Fore-fathers, experienc'd in the Reign of Mary the Cruel.

In a Word then, Let all true Proteſtants unite; let there be no Diſtinction among us but Proteſtants and Papiſts: He that is not for King GEORGE, plainly declares himſelf for the Pretender: He that is for the Pretender, of conſequence muſt be for Popery. It is a Truth that needs no Demonſtration: And therefore let us, and our Children be taught to Fear God and the King, and not to meddle with thoſe that are given to Change: So ſhall we ſhow ourſelves true Proteſtant Church of England-Men; be grateful Subjects to his Majeſty; live worthy of enjoying ſo good a King to Reign over us; and be bleſs'd with the Security of all our Civil and Religious Rights; and at laſt become a happy, united People.

The

Without a Vowel you can make no manner of ſound, as in *hng*, *frt*, *brng*, *dmb*, all which ſpell nothing, but if *a* be added to the firſt, *e* to the ſecond, *i* to the third, *o* to the fourth, and *u* to the fifth, they will then ſpell hang, fret, bring, long, dumb.

There are ſometimes two Vowels in one Syllable, which are called Dipthongs, as having a double Sound, twelve of which are called proper Dipthongs, namely,

ai ei oi ay ey oy au eu ou aw ew ow

As in theſe Words. Faith, Day, Awl, Saw, either Eye, Eunuch, Dew, Oil, Oyſter, our, Owl.

There are eight others which are call'd improper Dipthongs, *viz.* ea, ie, ee, eo, oa, oo, ui, ou, as in the Words following, Meat, Thief, Feet, people, goad, guide, aloud.

Directions for Spelling

The eaſieſt Way for Learners, is to divide long Words into Syllables, and to remember, that when a Conſonant comes between two Vowels, it muſt be joined to the latter, or the Vowel toward your right Hand, as in regard, remain, preſerve, deceive, &c.

Yet is not this Rule without Exceptions; for when *x* comes between two Vowels, then you muſt joyn it to the firſt, as ex-ercise, ex-ile, ex act, ex-amine, ex-ample, ex-empt, ox en, &c.

Again, When *ing* follows a Word of one Syllable, as in hear-ing, ſay-ing, find-ing, com-ing, eat-ing, &c. then the Conſonant is joyned to the firſt Syllable.

Laſtly, The ſame Rule muſt be obſerved in double Words, as with-in, with out, hand maid, ſave-guard, where-of, &c. where the Word that is added is always ſpelt by itſelf.

There are long and ſhort Syllables, and the Letter *e* at the end of an Engliſh Word, draws the Syllable from ſhort to a long; and ſo it doth likewiſe of Syllables that are parts of Words. In Syllables that are whole Words, the Letter *e* makes them to be pronounced long, as in hat, met, hid, hop, lut, hate, mete, hide, hope, lute: And it is likewiſe in Syllables that are parts of Words, as, ſtately, finely, rarely, ſtately, not tim-ly, fin-ly, rar-ly. ſtly.

Other Syllables are made long, by making a Vowel a Dipthong, as in Whet, met, net, her, far, fat.
Wheat, meat, neat, hear, fear, feat.

Of Letters not written, but pronounced.

But though as you see *e* in some Words makes the Syllable long, yet it hath no sound in others where a Vowel follows it.

As in peace-able, charge-able, service-able, change-able, and divers other Words and proper Names, neither does it seem of any Use in Words that end in *ve*, as serve, save, starve, crave, slave, perceive, receive, deserve, love, prove, *&c.* but yet it must be written, except you add another Syllable to each (or any) of them, as serving, saving, starving, craving slaving, perceiving, receiving, deserving, loving, proving, *&c.*

Of Letters written, but not sounded.

Where *e* is sounded at the end of a Word, it must never be left out, as in *Jubile, Phebe, eunice, jesse, epitome,* &c

When *ti* comes before a Vowel, they generally sound as *si*, as in *patient, faction, action, fraction, suppositrion, proposition, composition, declaration, commendation, admiration, congratulation, proportion, preparation,* &c. But when *s* goes before *ti*, as in *question, sustian, combustion, suggestion*, and the like; this Rule does not hold; neither is it without another exception, when Words ending in *ti* or *ty* have another Syllable added to them, and that Syllable begins with a Vowel, as in *mighty, mightier; plenty, plentier; courtier, farrier.* &c.

Several Letters must be written, though they are not generally sounded, as *b* is not sounded in *Lamb, dumb, tomb, thumb, comb, limb, climb, coxcomb, doubt, debt, debtor, doubtful, doubtless, indebted, subtil, subtilty,* &c.

c Is not sounded when it comes between a Vowel and *k*, but yet must be written, as in *back, lock, knock, frock, flock, dock, thick, neck stick, thick mock, bricks,* &c. and when *c* follows *s* it hath no sound, as in *schism, conscience, lasciviousness, transcend,* &c.

Some English Terminations end in *ce, ance, ence, ince, once, unce; since, advance, entrance, abundance, assistance, pretence, presence, patience, renounce, denounce, pronounce, convince, &c.*

But the following words are written with *ſe*, as in *Incenſe*, *propenſe*, *ſenſe*, *nonſence*, and the like *ch* ſounds like *k* in the following Examples, *Monarch*, *ſtomach*, *Patriarch*, *School*, *Malachai*, *cholerick*, *chollick*, *Chronology*, *Chronicle*, *Eunuch*, *Anarchy*, *Chirurgeon*, *Arch-angel*, *Chimical*, *Mechanick*.

gh are oftentimes ſounded much like an *f*, as in *rough*, *cough*, *laugh*, *enough*, *&c.*

gh by the breathing forth the *q* has a ſound in *ſought*, *nought*, *wrought*, *might*, *night*, *height*, *weigh*, *weight*, *freight*, *righteouſneſs*, &c. but *g* is uſed yet not ſounded, in *deſign*, *reſign*, *Enſign*, *reign*, *ſeign*, *Phlegm*, and others; when you write an *e* after *g* it will ſound like *i* Conſonant, as in *change*, *ſtrange*, *agent*, *generation*, *general*, *George*, *gentil*, *gentle*, &c. except *vinegar*, *hunger*, *eager*, *finger*, *together*, *target*, *bragged*, *gelding*, &c.

gi ſound as *j i*, in *ginger*, *giant*, *Clergy*, *imagine*, *magiſtrates* &c. but very often otherwiſe, as in *begin*, *begging*, *girt*, &c

u often follows *g*, and is not ſounded in *plague*, *guard*, *guide*, *diſguiſe*, *league*, *tongue*, *guile*, *gueſt*, *dialogue*, *rogue*, *catalogue*, *prologue*, *epilogue*, *prorogue*, *guilt*, *guardian*, *guilty*.

h does not ſound after *r* or *g* as in *Rhine*, *Rhetorick*, *Rheniſh*, *rheum*, *dunghil*, *ghoſt*. We commonly writ *y* when a ſound depends on it at the end of a word, as *why*, *thy*, *poverty*, *my*, *try*, *reply*, *miſery*, &c. No *Engliſh* words ends in *i*. but always like the former Examples.

L is not ſounded in *walk*, *falcon*, *talk*, *talking*, *Ralph*, *Molmſey*, *folk*, *half*, &c. Yet it ought to be ſounded and writ always, elſe the Pronounciation or writing is falſe. If *l* be uſed at the end of a Monaſyllable, or a word of one Syllable, it muſt be doubled, as in *fall*, *full*, *fill*, *hill*, *hell*, *hall* *call*, *ſmall*, *all*, *wall*, *well* &c. But in words that have a Dipthong, *l* muſt be writ ſingle, as in *fail*, *hail*, *rail*, *ſnail*, *foyl*, *toyl*, *neyl*, *coyl*, *nail*, *quail*, *frail*, &c. As alſo in *Polyſyllables*, or words of more than one Syllable (ending in *l*) as in *April*, *channel*, *quarrel*, *evil*, *devil*, *handful*, *ſinful*, *ſpecial*, *cordial*, *uſual*, *burial*, *funeral*, *tribunal*, *material*, &c.

There are many words in which *ph* do ſound as *f*, as in *Geopraphy*, *Coſmography*, *Epitaph*, *Nimph*, *Pamphlet*, &c. *p* is not ſounded in *Pſaltery*, *Pſalm*, *receipts*, *temptation*, *tempt*, *ſymptom*, *exempt*, &c.

When *l* happens immediately before *e* at the end of a word, *e* rebounds, and ſeems to turn back upon *l*, as in

able, ample, bramble, little, temple, people, pimble, ſimbl needle, nettle, buckle, bubble, juggle, huſtle, kindle, Thimble &c. And the like happens when *r* comes before *e*, as i *Tygre, luſtre, lucre, maugre, Mitre, ſepulchre*, &c.

Ey ſounds like *ay*, as in *convey, ſurvey, obey, grey, key eight, vein, deign, weigh, reign, height*, &c.

Where *i* is ſounded, *y* is writ at the end of ſome words as in *Attorney, Hackney, Alley, Abbey, Barley, burley, Whimſey Angleſey, Putney, Cockney, eye, Chimney, money, honey*, &c

Ei ſounds like *e* long, in *Heifer, either, receive, deceive conceive, receipt, forfeit*, &c.

Where a ſound depends on *u* at the end of a word, is always joyn'd with it, as in *ſue, due, value, conſtrue, Iſ ſue, virtue, revenue, retinue*, &c.

Ew is always writ and keep the ſound in *ew, drew, chew new, knew, brew, Hebrew, Andrew, ſewer, ſteward, lewd*, &c

Y is ſounded like *i* in *Hypocrite, Type, Martyr, Synod, Satyr Myrrh, Sympathy, Apocalips, myſtical, Synagogue, Etymology* &c.

When *ea* meet in one Syllable, they ſound like *e* long, a in *ſeal, eat, bread*, or *beat, beaſt, bean, cheat, meat, neat, Ea ſter, read, head, teach, ſtream, deal, fealty, knead, mead, cow geal, lead, leading, ſeat, great, wheat*, &c. And when *i* come together in one Syllable, they ſound like *ee*, as i *chief, grief, thief, belief, relief, prieſt, beſiege, yield, frien caſhire, frontier, lieutenant*, &c. But in the following word *ie* is parted, as *cli-ent, buri-ed, buſi-er, eſpi-ed, di-et, bri-er qui-et, dri-ed, reli-ed, marri-ed*, &c. And now they are n a Dipthong.

N is not ſounded in *Hymn, damn, ſolemn*, &c. nor *ſ* i *Iſle, Iſland*, &c.

When *oa* meet in a Syllable, they cauſe *o* to be ſounde long, as in *Oats, Boats, Coats, cloak, ſtroke, goat, choa coach, broach, hoarſe*, &c.

But *oa* are parted in *Gilbo-ah, Abino-am, Bo-anerges, c action, co-agulate.*

Ou ſounds broad in *ſlouch, couch, ſtout, pouch*, &c. o ſounds like *u* in *double, Couſin, doublet, journey, adjourn courage, encouragement, courteſie*, &c.

But like *o* in *bought, ſought, fought, gourd, rigour, odour armour, colour, humour, Saviour*, &c.

Ow ſounds hard in *cow, now, how, vow, allow, ſow, cowa* &c. but like *o* in *low, ſlow, know, throw, crow, willow, w dow, arrow, narrow, follow, beſlow*, &c.

Oo ſounds like *u* ſhort in *blood, hood, good, foot*, &c.

Ui ſounds like *u* in *fruit, fruitful, juice, purſuit, ſuit, recruit, ſuitable*, &c.

But like *i* in *diſguiſe, guide, build, beguile*, &c. *ui* are parted in *pu-iſſant, genu-ine, fru-ition, perpetu-ity*, &c. and are not a Dipthong,

Oy or *oi*, are ſounded in *boy, coy, joy, ointment, oyl, boyl, recoyl, foyl, cloiſter, employment, point, joint, jointure, poiſon*, &c

When *j* Conſonant comes before any Vowel, it generally ſounds like *g*, as in *June, July, judge, jarring, juſt, journey, prejudice, joy, joint, judgment, jewel*, &c.

T is always written, though little ſounded before *ch*, as *watch, ſtretch, catch, ſnatch, diſpatch, ditch, bitch, Scotch, botch, fetch, itch, witch, hatch, Dutch*, &c.

In Words (or proper Names) of the ſingular number, that begins with a Vowel, and have the Letter *a* before them, you muſt put *an*, as *an Aſs, an Eagle, an Ox, an Oak, an ingenious Man, an Enemy, an Owl, an Elephant, an evil Man, an eye, an ear, an honeſt Man, an Horſe, an Houſe*, &c. *an Heir, an Hare*, &c. Obſerve in this, and many more Examples, that *an* is alſo put before words that begin with *h*, which is reckon'd no Letter by Grammarians, likewiſe (inſtead of *my*) put mine before ſuch words, as *mine Aſs, mine Ox, mine Enemy, mine Houſe*, &c.

Sentences to be learn'd by Heart: or, The dutiful Child's Promiſes.

I Will fear GOD, and honour my Sovereign Lord King *GEORGE*.

I will pray heartily for the Prince and Princeſs of *Wales*, and their Royal Iſſue, ſprung from the moſt Illuſtrious Proteſtant Houſe of *Hannover*.

I will Honour my Father and Mother.

I will Obey my Superiors.

I will ſubmit to my Elders.

I will love my Friends.

I will hate no Man.

I will forgive my Enemies, and pray to God for them.

I will, as much as in me lies, keep all God's holy Commandments.

I will learn my Catechiſm:

I will keep the Lord's Day holy.

I will reverence God's Sanctuary: For our God is a conſuming Fire.

Awake, ariſe, behold thou haſt
Thy Life a Leaf, thy Breath a Blaſt:
At Night lye down, prepar'd to have
Thy Sleep thy Death, thy Bed thy Grave.
Have Communion with few, be intimate with one,
Deal juſtly with all, ſpeak Evil of none.

Leſſons for CHILDREN, *di-vi-ded in-to Di-ſtinct Syl-lables.*

The Firſt Leſ-ſon.

IF thy Bro-ther, the Son of thy Mo-ther, or thy Son, or thy Daugh-ter, or the Wife of thy Bo-ſom, or thy Friend which is as thine own Soul, en-tice thee ſe-cret-ly, ſaying, Let us go and ſerve o-ther Gods which thou haſt not known, thou nor thy Fa-thers.

Name-ly, of the Gods of the Peo-ple which are round a-bout you, nigh un-to thee, or far from thee; from the one End of the Earth, even to the o-ther End of the Earth.

Thou ſhalt not con-ſent un-to him, nor hark-en unto him, neither ſhall thine Eye pi-ty him, nei-ther ſhalt thou ſpare him, nei-ther ſhalt thou con-ceal him.

But thou ſhalt ſure-ly kill him, thine Hand ſhall be firſt up-on him, to put him to Death, and af-ter-wards the Hand of all the Peo-ple.

And thou ſhalt ſtone him with Stones that he die, be-cauſe he hath ſought to thruſt thee a-way from the Lord thy God, which brought the out of the Land of *E-gypt*, from the Houſe of Bon-dage.

And all *If-ra-el* ſhall hear and fear, and ſhall do no more a-ny ſuch Wick-ed-neſs as this is a-mong you.

The Se-cond Leſ-ſon.

NOW we be-ſeech you Bre-thren, by the co-ming of our Lord Je-ſus Chriſt, and by our ga-thering together unto him.

That ye be not ſoon ſha-ken in Mind, or be trou-bled, neither by Spi-rit, nor by Word, nor by Let-ter, as from us, as that the Day of Chriſt is at hand.

Let no man de-ceive you by any Means; for that Day ſhall

ſhall not come ex-cept there come a fal-ling a-way firſt, and that Man of Sin be re-veal-ed, the Son of Per-di-ti-on who op-po-ſeth, and ex-al-teth him-ſelf a-bove all that is cal-led God, or that is wor-ſhip-ped, ſo that he, as God, ſitteth in the Tem-ple of God, ſhew-ing him-ſelf that he is God.

Re-mem-ber ye not that when I was yet with you, I told you theſe Things.

And now ye know, what with-hold-eth, that he might be re-veal-ed in his Time.

For the My-ſte-ry of In-i-qui-ty doth al-rea-dy work; on-ly he who now let-teth, will let till he be ta-ken out of the Way.

And then ſhall that Wick-ed be re-veal-ed, whom the Lord ſhall con-ſume with the Spi-rit of his Mouth, and ſhall de-ſtroy with the Brightneſs of his Com-ing.

E-ven him whoſe Coming is after the Work-ing of Sa-tan, with all Powers, and Signs, and ly-ing Won-ders.

And with De-ceive-a-ble-neſs of Un-righ-te-ouſ-neſs in them that periſh, becauſe they re-ceiv-ed not the Love of the Truth, that they might be ſa-ved.

The Third Leſſon.

CHildren obey your Parents in all things, for that is well pleaſing unto the Lord.

Whoſo loveth Inſtruction, loveth knowledge, but he that hateth Reproof, is Brutiſh.

Remember thy Creator in the days of thy Youth, while the evil days come not, wherein thou ſhalt ſay, I have no pleaſure in them.

The fear of the Lord, is the beginning of Wiſdom; a good Underſtanding have all they that keep his Commandments.

My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother; for they ſhall be an Ornament of Grace unto thy Head, and Chains about thy Neck.

Hear ye, Children, the Inſtruction of a Father, and attend to know Underſtanding.

Corrections is grievous unto him that forſaketh the way, and he that hath Reproof, ſhall die.

The Fourth Leſſon.

THen Pi-late took Je-ſus, and ſcourg'd him, and the Sol-di-ers plat-ted a Crown of Thorns, and put it on his Head, and they put him in a Pur-ple Robe, and ſaid, Hail King of the Jews, and they ſmote him with their Hands.

Pi-late there-fore went forth a-gain, and ſaith un to them, Behold I bring him forth to you, that you may know that I find no Fault in him.

Then came Je-ſus forth wear-ing the Crown of Thorns, and the Pur-ple Robe, and Pi-late ſaith unto them, Be-hold the Man.

When the Chief Prieſts there-fore and Of-fi-cers ſaw him, they cri-ed out, ſay-ing, Cru-ci-fy him: Pi-late ſaith un-to them, Take ye him, and Crucify him, for I find no Fault in him.

The Jews an-ſwer-ed him, We have a Law, and by our Law he ought to die, becauſe he made himſelf the Son of God.

The Fifth Leſſon.

WHen Pi-late there-fore heard that Say-ing, he was the more a-fraid;

And went a-gain into the Judg-ment Hall, and ſaith un-to Jeſus, Whence art thou? But Je-ſus gave him no An-ſwer.

Then ſaith Pi-late un-to him, Speak-eſt thou not un-to me, know-eſt thou not, that I have Pow-er to cru-ci-fy thee, and have Pow-er to re-leaſe thee.

Je-ſus an-ſwer'd, Thou could-eſt have no Pow-er at all a-gainſt me, ex-cept it were given thee from a-bove; there-fore he that de-li-ve-red me un-to thee, hath the great-er Sin.

And from thence-forth Pi-late ſought to re-leaſe him, but the Jews cri-ed out, ſay-ing, if thou let this Man go, thou art not Cæſar's Friend; who-ſo-e-ver ma-keth him-ſelf a King, ſpeak-eth a-gainſt Cæ-ſar.

The Sixth Leſſon.

WHen Pi-late there-fore heard that Say-ing, he brought Je-ſus forth, and ſat down in the Judg-

ment

ment-Seat, in a Place that is called the Pave-ment, but in the He-brew Ga-ba-tha.

And it was the Pre-pa-ra-ti-on of the Paſs-o-ver, and a-bout the ſixth Hour; and he ſaith un-to the Jews, be-hold your King.

But they cri-ed out, a-way with him, a-way with him, cru-ci-fy him: Pi-late ſaith un-to them, ſhall I cru-ci-fy your King? The Chief Prieſts an-ſwer-ed, we have no King but Cæ-ſar.

Then de-li-ve-red he him there-fore un-to them to be cru-ci-fi-ed, and they took Je-ſus and led him away.

And he bear-ing his Croſs, went forth in-to a Place, cal-led the Place of a Scull, which is cal-led in the He-brew Gol-go-tha.

The Se-venth Leſ-ſon.

AND there follow'd Jeſus a great Company of Peo-ple, and of Women which alſo bewail'd and lamented him.

And Jeſus turning unto them, ſaid, Daughters of Je-ruſalem, weep not for me, but weep for your ſelves, and for your Children.

For behold, the Days are coming, in the which they ſhall ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck:

Then ſhall they begin to ſay to the Mountains, fall on us, and to the Hills, cover us.

For if they do theſe Things to the green Tree, what ſhall be done to the dry?

And there were alſo two Malefactors led with him to be put to Death.

And when they were come to the Place that is called *Calvary*, there they crucify'd him, and the Malefactors, one on the right Hand, and the other on the left.

The Eighth Leſ-ſon.

THEN ſaid Je-ſus, Fa-ther, for-give them, for they know not what they do. And they par-ted his Rai-ment and caſt Lots.

And the Peo-ple ſtood be-hold-ing, and the Ru-lers al-ſo with them, de-ri-ded him, ſay-ing, He ſa-ved o-

thers

thers, let him ſave him-ſelf, if he be Chriſt, the Choſen of God.

And the Sol-di-ers al-ſo mock-ed him, com-ing to him, and of-fer-ing him Vi-ne-gar, and ſay-ing, If thou be the King of the Jews, ſave thy ſelf.

And a Su-per-ſcrip-ti-on was al-ſo writ-ten o-ver him in Let-ters of Greek, and La-tin, and He-brew, *This is the King of the Jews.*

The Ninth Leſſon.

AND one of the Malefactors which was hanged, rail'd on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

But the other anſwering, rebuk'd him, ſaying, Doſt thou not fear God, ſince thou art in the ſame Condemnation?

And we indeed juſtly, for we receive the due Reward of our Deeds, but this Man hath done nothing amiſs.

And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy Kingdom; and Jeſus ſaid unto him, verily I ſay unto thee, to Day ſhalt thou be with me in Paradiſe.

And it was about the ſixth Hour, and there was a Darkneſs over all the Earth, until the Ninth hour; and the Sun was darkned, and the Vail of the Temple was rent in the midſt.

And when Jeſus had cried with a loud Voice, he ſaid, Father, into thy Hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.

Now when the Centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous Man, and all the People that came together to ſee that Sight, beholding the Things which were done, ſmote their Breaſts and returned, and all his Acquaintance, and the Women that follow'd him from Galilee, ſtood afar off beholding theſe Things.

The Tenth Leſſon.

AND behold there was a Man named *Joſeph*, a Counſellor, and he was a good Man, and a juſt (the ſame had not conſented to the Counſel and Deed of them) he was of *Arimathea*, a City of the *Jews*, (who alſo himſelf

ſelf waited for the Kingdom of God.

This Man went unto *Pilate*, and begged the Body of *Jeſus*, and he took it down and wrapped it in Linnen, and laid it in the Sepulchre that was hewed in Stone, wherein never Man before was laid.

And that Day was the Preparation, and the Sabbath drew on; and the Women alſo which came with him from *Galilee* followed after, and beheld the Sepulchre, and how his Body was laid.

And they returned and prepared Spices and Ointments and reſted the Sabbath-day according to the Commandment.

The Eleventh Leſſon.

BY Faith, *Moſes*, when he was born, was hid 3 Months of his Parents, becauſe they ſaw he was a proper Child, and they were not afraid of the King's Commandment.

By Faith *Moſes* when he was come to Years, refuſed to be call'd the Son of *Pharoah*'s Daughter; chuſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon.

Eſteeming the Reproach of Chriſt greater Riches than the Treaſurer in *Egypt*; for he had Reſpect unto the Recompence of the Reward.

By Faith, he forſook *Egypt*, not fearing the Wrath of the King; for he endured, as ſeeing him who is inviſible.

And what ſhall I more ſay; for the Time would fail me, to tell of *Gideon*, and of *Barack*, and of *Sampſon*, and *Jeptha*, of *David* alſo, and *Samuel*, and of the Prophets, who through Faith ſubdu'd Kingdoms, wrought Righteouſneſs, obtain'd Promiſes, ſtopp'd the Mouth of Lyons, quenched the Violence of Fire, eſcap'd the Edge of the Sword, out of Weakneſs were made Strong, waxed valiant in Fight, turn'd to Flight the Armies of the Aliens.

Women receiv'd their Dead rais'd to Life again, and others were tortured, not accepting Deliverance, that they might obtain a better Reſurrection.

The Twelfth Leſſon.

AND others had Tryal of cruel Mockings and Scourging, yea, moreover of Bonds and Impriſonments.

They

They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword; they wandred about in Sheep-ſkins and Goat-ſkins, being deſtitute, afflicted, tormented, of whom the World was not worthy; they wandered in Deſarts, and in Mountains, and in Dens and Caves of the Earth.

And theſe all having obtained a good Report, through Faith, received not the Promiſe, God having provided ſome better Thing for us, that they without us, ſhould not be made perfect.

Wherefore ſeeing we alſo are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us.

Looking unto Jeſus, The Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right Hand of the Throne of God.

For conſider him that endureth ſuch Contradiction of Sinners againſt himſelf, leaſt he be weary'd and faint in your Minds, ye have not reſiſted unto Blood, ſtriving againſt Sin.

The Thir-teenth Leſ-ſon.

AND I ſaw a-no-ther An-gel come down from Hea-ven ha-ving great Pow-er, and the Earth was light-ned with his Glo-ry, and he cry-ed migh-tily with a ſtrong Voice, ſay-ing *Ba-by-lon* the great is fal-len, is fal-len, and is be-come the Ha-bi-ta-ti-on of De-vils, and the Hold of e-ve-ry foul Spi-rit, and the Cage of e-ve-ry un-clean and hate-ful Bird.

For all Na-ti-ons hath drank of the Wine of the Wrath of her For-ni-ca-ti-on, with her, and the Mer-chants of the Earth are wax-ed Rich, through the a-bun-dance of her De-li-ca-ces.

And I heard a-no-ther Voice from Heaven, ſay-ing, Come out of her my Peo-ple, that ye be not par-takers of her Sins, and that ye re-ceive not of her Plagues: For her Sins have reach-ed un-to Hea-ven, and God hath re-mem-bred her I-ni-qui-ties.

Re-ward her, even as ſhe hath re-war-ded you, and dou-ble un-to her dou-ble, ac-cord-ing to her Works, in the Cup which

which ſhe hath fil-led, fill to her double. How much ſhe hath glo-ri-fi-ed her-ſelf, and li-ved de-li-ci-ou-ſly, ſo much Tor-ment and Sorrow give her: For ſhe ſaith in her Heart, I ſit as Queen, and am no Wid-dow, and ſhall ſee no Sor-row.

There-fore ſhall her Plagues come in one Day, Death and Mour-ning, and Fa-mine, and ſhall be ut-ter-ly burnt with Fire; for ſtrong is the Lord God who judg-eth her.

The Four-teenth Leſ-ſon.

AND the Kings of the Earth, who have com-mit-ted For-ni-ca-ti-on with Ba-by-lon, and li-ved de-li-ci-ouſ-ly with her, ſhall be-wail her, and la-ment for her, when they ſhall ſee the Smoak of her burn-ing ſtand-ing a-far off for the Fear of her Tor-ment: Say-ing, a-las! a-las! that great Ci-ty *Ba-by-lon*, that migh-ty Ci-ty; for in one Hour is thy Judg-ment come.

And a migh-ty An-gel took up a Stone like a great Mill-ſtone, and caſt it in-to the Sea, ſay-ing thus with Vi-o-lence ſhall that great Ci-ty *Ba-by-lon* be thrown down, and ſhall be found no more at all, and the Voice of Har-pers and Mu-ſi-ci-ans, and of Pi-pers, and Trum-pe-ters ſhall be heard no more at all in thee.

And the light or a Can-dle ſhall ſhine no more at all in thee; and the Voice of the Bride-groom and of the Bride, ſhall be heard no more at all in thee, for thy Mer-chants were the great Men of the Earth, for, by thy Sor-ce-ries were all Na-ti-ons de-cei-ved.

And in her was found the Blood of the Pro-phets and of Saints, and of all that were ſlain up-on the Eath.

The Fif-teenth Leſ-ſon.

AND af-ter theſe things, I heard a great Voice of much Peo-ple in Hea-ven, ſay-ing, *Al-le-lu-jah*, Sal-va-ti-on, and Glo-ry, and Ho-nour, and Pow-er, un-to the Lord our God: for true and righ-te-ous are his Judg-ments, for he hath judg-ed the great Whore, which did cor-rupt the Earth with her For-ni-ca-ti-ons, and hath a ven-ged the Blood of his Ser-vants at her Hand.

And a-gain they ſaid *Al-le-lu-jah*, and her ſmoke roſe up for e-ver and e-ver, and the Four and twen-ty El-ders, and the four Beaſts, fell down and wor-ſhip-ped

God that ſat on the Throne, ſay-ing, *Amen Al-le-lu-jah*, and a Voice of migh-ty Thun-de-rings, ſaying, *Al-le-lu-jah*, for the Lord God Om-ni-po-tent reign-eth, let us be glad and re-joyce, and give Ho-nour to him.

The Six-teenth Leſ-ſon.

AND I ſaw an An-gel aſ-cend-ing from the Eaſt, having the Seal of the li-ving God; and he cry-ed with a loud Voice to the four Angels, to whom it was gi-ven to hurt the Earth and the Sea, ſay-ing, hurt not the Earth, nei-ther the Sea, nor the Trees, till we have ſea-led the Servants of our God in their Fore-heads.

And I heard the Num-bers of them which was ſeal-ed; and there was ſeal-ed an hun-dred for-ty and four thouſand of all the Tribes of the Children of *Iſ-ra-el:* Of the Tribe of *Ju-dah* were ſeal-ed twelve thou-ſand; of the Tribe of *Ru-ben* were ſeal-ed twelve thouſand; of the Tribe of *Gad* were ſeal-ed twelve thou-ſand; of the Tribe of *Aſh-er* were ſeal-ed twelve thou-ſand; of the Tribe of *Nepb-tha-li* were ſeal-ed twelve thou-ſand; of the Tribe of *Ma-naſ-ſes* were ſeal-ed twelve thou-ſand.

Of the Tribe of *Si-me-on* were ſeal-ed twelve thou-ſand; of the Tribe of *Le-vi* were ſeal-ed twelve thou-ſand; of the Tribe of *Iſ-ſa-char* were ſeal-ed twelve thou-ſand; of the Tribe of *Za-bu-lon* were ſeal-ed twelve thou-ſand; of the Tribe of *Jo-ſeph* were ſeal-ed twelve thou-ſand; of the Tribe of *Ben-ja-min* were ſeal-ed twelve thou-ſand.

Af-ter this, I be-held, and lo a great mul-ti-tude which no Man could num-ber, of all Na-ti-ons and Kindreds, and Peo-ple and Tongues ſtood be-fore the Throne, and be-fore the Lamb, cloath-ed with white Robes, and Palms in their Hands, and cri-ed with a loud Voice, ſaying Sal-va-ti-on to our God which ſitteth upon the Throne, and unto the Lamb.

And all the An-gels ſtood round about the Throne, and a-bout the El-ders, and the four Beaſts, and fell be-fore the Throne on their Fa-ces, and wor-ſhip-ped God, ſaying, *A-men.* Bleſ-ſing, and Glo-ry, and Wiſ-dom, and Thanks-gi-ving, and Honour, and Power, and Might, be un-to our God, for e-ver and e-ver, *A-men.*

Pray-

Proverbial Sentences to be learn'd by Heart.

A Woman conceals what ſhe knows not.

A proud Wife and a Back-door, oft makes a rich Man poor.

Better be envied, than pitied.

Better ſay here it is, than here it was.

Death keeps no Kalender.

Drawn Wells have the ſweeteſt Water, and are ſeldom dry.

Words of one Syllable Alphabetically Digeſted.

A	bath	boy	cake	chew	cloſe
AB	bay	branch	calf	chide	cloths
Ace	beam	brake	call	child	clods
act	bees	brand	calm	chief	cloud
add	belch	braſs	calve	chime	coal
age	beaſt	bray	came	chine	coaſt
an	belt	bread	camp	chinks	coat
aim	bear	breaſt	canſt	chip	cock
air	bell	breath	care	chirp	colt
ale	beſt	bred	cart	choak	come
all	bind	bride	catch	choice	cook
alms	birth	brink	caſe	choſe	cool
and	bird	brick	cauſe	chop	cord
apt	black	brim	caught	Chriſt	coſt
ark	blade	bright	caul	church	corps
aſk	blame	broad	ceaſe	churl	couch
aſp	blaze	broach	chain	chuſe	count
aunt	blefs	brook	chance	cite	courſe
awl	blind	broth	chalk	claim	court
ax	blood	brought	change	clad	caw
ay	blow	bruiſe	charge	clap	craft
	blue	bruit	cauſe	clark	crag
B	bluſh	buds	chaſe	claſp	crave
Babe	boat	built	chaſt	claw	craul
back	beard	bunch	chaw	clay	cream
bad	book	burnt	chaunt	cleauſe	creek
bag	bought	buſh	cheat	clean	creep
bake	batch	buy	check	clear	crew
bald	bow	by	cheek	cleft	crime
balk	bowl	C	cheer	clip	crib
bar	box	Cage	cheeſe	cloak	cry

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frogs
front
fruit

G

Gain
gall
gape
gate
gave
gay
gaze
gift
give
ghoſt
glad
glaſs
globe
glean
gnat
gnaw
goar
God
gold
gone
gourd
grace
graft
grain
grape

graſs
grave
gray
greaſe
greek
green
greel
grew
grief
grim
grind
gripe
groan
grope
grove
ground
grudge
guard
gueſs
guide
guile
gulf
gum
gull
guſh

H

Ha
hadſt
hack
hail
hair
hare
hale
half
hall
halt
ham
hand
hard
hare
harm

hart
hatch
haſt
hate
haunt
hath
hawl
hay
head
healt
heap
heard
heart
heart
heath
hat
hear
hedg
heed
heel
heig
hell
hein
heln
help
hen
her
her
hew
hid
hig
hil
him
hip
hir
hiſ
hit
ho
ho
ho
ho
ho

hart
hatch
haſt
hate
haunt
hath
hawls
hay
head
healt
heap
heard
hearth
heart
heath
hat
hear
hedg
heed
heel
heighth
hell
heir
helm
help
hence
herb
herd
hew
hide
high
hill
him
hip
hire
hiſs
hit
ho
hold
hoar
hole
honme

hood
hoof
hook
hope
horſe
hoſt
hour
houſe
howl
hot
how
huge
humble
hunt
hurl
huſk
hymn

I

Jaw
ice
jew
if
ill
in
ink
join
is
itch
juice
judge
juſt
juſtle

K

Keel
keen
keep
kick
key
kid
kill
king
kind

kindle
kiſs
kite
knead
knee
kneel
knew
knife
knight
knit
knub
knock
knot
know
known

L

Lace
lack
lad
lade
laid
lake
lamb
lame
lance
lamp
lanch
land
lane
large
late
laud
laugh
law
lay
lead
leaf
league
lean
learn
leaſt
leave

leeks
lees
left
leg
lend
length
leſs
luſt
lend
lice
lick
lid
lieu
lift
light
like
lime
line
loaf
loon
loath
lock
lodge
loft
long
look
loops
loſe
loſt
loud
love
loins
low
lull
lump
luck
luſt
lye

M

Mad
made

man
maid
make
male
man
march
mark
maſt
mate
maw
maul
may
meal
mean
meat
meek
meet
melt
mice
midſt
milch
might
milk
mill
mind
mine
mite
mint
mire
mirth
miſs
might
mixt
moan
mock
more
moiſt
mole
month
moon
more
moſt

moth
mote
mount
mourn
mouſe
more
mouth
much
mulct
mule
muſe
muſt
myrrh

N

Nag
nail
name
naught
nay
neat
neck
need
net
new
neigh
nigh
night
nine
noiſe
none
noon
north
noſe
now
nurſe

O

Oak
oar
oath
odd

oft

oft
once
one
ought
our
out
our
on
oul
own
oz
oyl

P

Paid
pail
pain
pair
pale
palm
pang
paſs
paſt
pace
path
paw
pay
peace
pearl
peep
pence
pen
pick
piece
pierce
pill
pinch
pine
pipe
pitch
pit
place

plague
plain
planks
plant
plate
play
plea
plead
pleaſe
pledge
plough
pluck
plung
point
poll
pond
pool
poor
porch
poſt
pound
praiſe
pray
preach
preſs
prime
prince
print
proof
proud
prune
pſalm
puff
pull
pulſe
pure
purſe
puſh
put

Q

Quails

quake
queen
quench
quick
quite
quit

R

Race
rage
rags
rail
ram
rain
ran
range
rank
rare
raſe
raſh
rate
rat
raw
reach
read
realm
reep
rear
red
reed
reel
reign
reines
rend
rent
reſt
rib
rich
rid
right
rine
riſe

rites
roar
rob
robes
rock
rod
roe
roll
roof
root
room
roſt
rope
rough
round
row
rude
rule
rump
run
ruſh
rye

S

Sack
ſafe
ſaid
ſaint
ſake
ſale
ſalt
ſame
ſand
ſang
ſate
ſave
ſaw
ſay
ſeab
ſcald
ſcales
ſcant

ſcape
ſchiſm
ſchool
ſcoft
ſcorch
ſcorn
ſcourge
ſcrape
ſcribe
ſcrobe
ſcum
ſea
ſeal
ſeam
ſearch
ſeat
ſect
ſeed
ſee
ſeek
ſell
ſenſe
ſerve
ſew
ſhade
ſhaft
ſhake
ſhall
ſhame
ſhape
ſhare
ſharp
ſhave
ſheaf
ſheath
ſheep
ſheet
ſhew
ſhield
ſhine
ſhip
ſhock

ſhod
ſhone
ſhoe
ſhook
ſhoot
ſhore
ſhorn
ſhort
ſhout
ſhowre
ſhrod
ſhrew
ſhrine
ſhroad
ſhrubs
ſhrunk
ſick
ſide
ſiege
ſift
ſigh
ſight
ſilk
ſince
ſing
ſink
ſithe
ſix
zxe
skill
ſkip
ſkirt
ſkull
ſky
ſlain
ſlack
ſlave
ſlay
ſleep
ſlight
ſlide
ſlime

ſling
ſlow
ſmall
ſmart
ſmell
ſmite
ſmoak
ſmooth
ſmote
ſnail
ſnare
ſnatch
ſnout
ſnow
ſoal
ſoap
ſoft
ſoil
ſold
ſome
ſoon
ſore
ſought
ſoul
ſound
ſour
ſouth
ſown
ſpace
ſpade
ſpake
ſpare
ſpark
ſpeak
ſpear
ſpeck
ſpeed
ſpell
ſpend
ſpew
ſpice
ſpies
ſpin
ſpilt
ſpoil
ſpokes
ſpoon
ſport
ſpouſe
ſpout
ſprang
ſpread
ſprig
ſpring
ſprout
ſpruce
ſprung
ſpunge
ſpy
ſquare
ſquib
ſquill
ſquint
ſquirt
ſquob
ſtab
ſtack
ſtaff
ſtage
ſtain
ſtairs
ſtakes
ſtall
ſtalk
ſtamp
ſtanch
ſtand
ſtank
ſtare
ſtart
ſtate
ſtaves
ſtay
ſteal
ſtead
ſteel
ſtern
ſtick
ſtiff
ſtill
ſting
ſtink
ſtock
ſtole
ſtone
ſtood
ſtool
ſtoop
ſtop
ſtore
ſtork
ſtorm
ſtout
ſtraight
ſtrain
ſtreet
ſtraw
ſtream
ſtrength
ſtretch
ſtreſs
ſtrew
ſtrife
ſtrike
ſtring
ſtripe
ſtrip
ſtrive
ſtroke
ſtrong
ſtrove
ſtruck
ſtuff
ſtump
ſtunk
ſuch
ſuck
ſue
ſuit
ſum
ſung
ſun
ſunk
ſwan
ſware
ſwarm
ſweat
ſweep
ſweet
ſwell
ſwim
ſwine
ſwoln
ſwoon
ſword
ſworn

T

Tail
take
tale
talk
tame
tare
taſk
taſte
taught
taunt
teach
tears
teeth
tempt
ten
tithes
tend
toe
tenth
toil
term
tole
thanks
told
that
tomb
theſe
their
thence
there
theft
they
thief
thieves
thigh
thine
thing
think
third
thirſt
throng
thorn
thoſe
though
thought
thread
three
threſh
threw
thrice
throat
throne
throng
through
throw
thrum
thruſt
thumb
thus
tie
tile
time
tithes
toe
toil
tole
told
tomb
tongs
took
tool
tooth
torch
torn
toſs
touch
town
tow
trade
train
trance
trounce
trap
tread
tree
trench
tripe
try
troop
trough
trow
truce
true
trump
truſt
truth
turn
twain
twelfth
twelve
twice
twigs
twine
twin
two

V

Vail
vain
vail

vaunt	want	weep	whom	wont	wrong
vein	war	weight	whore	wood	wrought
vent	ward	well	whoſe	wool	
vex	ware	wench	wide	word	Y
view	warm	wen	wife	work	Yearn
vile	warn	went	will	world	year
vine	warp	whale	winds	worms	yell
vice	waſte	wheat	wine	worſe	yern
void	watch	wheel	wink	worth	yes
vow	wave	whelp	wipe	wore	yew
urge	weak	whence	wiſe	would	yoke
uſe	wealth	where	wiſh	wound	yolk
	wean	whet	witch	wrap	young
W	wear	which	with	wrath	youth
Wade	weave	while	wives	wreath	
wail	webs	whip	wolf	wreſt	Z
wall	weeds	white	womb	wring	Zeal.
walk	week	whole			

Words of two Syllables, divided and whole.

A-baſe	ABaſe	ac-quit	acquit
ab-hor	abhor	a-cre	acre
a-ble	able	ad-ded	added
a-bode	abode	ad-der	adder
a-broad	abroad	ad-here	adhere
a-bove	above	ad-jure	adjure
a-bound	abound	ad-juſt	adjuſt
a-bout	about	a-dorn	adorn
a-broad	abroad	ad-vance	advance
ab-ſent	abſent	ad-vice	advice
ab-ſtain	abſtain	a-far	afar
ab-ſurd	abſurd	af-fairs	affairs
a-buſe	abuſe	af-fect	affect
ac-cept	accept	af-flict	afflict
ac-ceſs	acceſs	af-firm	affirm
ac-cord	accord	af-ford	afford
ac-count	account	a-fore	afore
ac-cuſe	accuſe	a-foot	afoot
ac-quaint	acquaint	a-fraid	afraid
ac-quire	acquire	af-fright	affright

a-freſh

a-freſh	afreſh
af-ter	after
a-gain	again
a-gate	agate
a-ged	aged
a-gree	agree
a-gue	ague
aid-ed	aided
ail-eth	aileth
aim-ing	aiming
a-larm	alarm
a-las	alas
a-like	alike
al-lie	allie
a-live	alive
a-light	alight
al-low	allow
al-lure	allure
al-mond	almond
al-moſt	almoſt
a-loft	aloft
a-lone	alone
a-long	along
a-loof	aloof
a-loud	aloud
al-pha	alpha
al-tar	altar
al-ter	alter
al-though	although
al-ways	always
a-maze	amaze
am-ber	amber
am-buſh	ambuſh
a-mend	amend
a-miſs	amiſs
a-mong	among
an-chor	anchor
an-gel	angel
B	B
Ba-ker	Baker
bad-neſs	badneſs
back-ward	backward
bab-ler	babler
be-lieve	believe
be-ſtow	beſtow
bro-ther	brother
bo-dy	body
bet-ter	better
bel-ly	belly
C	C
Cap-tain	Captain
cam-phire	camphire
ca-mel	camel
cal-led	called
con-ſtant	conſtant
cor-ner	corner
coun-ſel	counſel
co-py	copy
cal-ling	calling
can-not	cannot
D	D
De-vour	Devour
de-ſtroy	deſtroy
dark-ned	darkned
dan-ger	danger
dwel-ling	dwelling
de-vout	devout
du-ty	duty
de-ny	deny
daugh-ter	daughter
dai-ly	daily
E	E
Eigh-ty	Eighty
eat-ing	eating
ear-neſt	earneſt
ear-ly	early
el-der	elder
ef-fect	effect
e-ſteem	eſteem
en-ter	enter
e-lect	elect
en-vy	envy

On DEATH.

WHAT Man is he that liveth, and ſhall not ſee Death? Shall he deliver his Soul from the Hand of the Grave? *Pſal.* 89. 48.

And as it is appointed unto Man once to Die (*Heb.* 9. 27.) For the Wages of Sin is Death, *Rom.* 6. 23.) So we muſt needs Die, and be as Water ſpilt upon the Ground, which cannot be gather'd up again, 2 *Sam.* 14. 14.

Why then, are the Hearts of the Sons of Men full of Evil and Madneſs in their Hearts, whilſt they live, ſince after that, they muſt go to the Dead?

Where the Dead know not any thing, neither have they any more a Reward; for the Memory of them is forgotten, *Eccleſ.* 5. 3, 9.

View, my dear Child, what is before thine Eye,
And know for certain thou art born to die:
How ſoon thou know'ſt not, it may come before
Thou ſhalt enjoy one Minute's Pleaſure more,
When thou wilt leave this World, and all behind,
To be with Worms in ſome Church-yard confin'd:
And as from all thy Friends grim Death ſhall take thee,
So God will find thee, when the Trump ſhall wake thee.

Flow-

F	F
Flow-er	Flower
fa-thom	fathom
faſ-teth	faſteth
fa-deth	fadeth
fur-ther	further
fur-niſh	furniſh
fol-ly	folly
fa-vour	favour
fa-mine	famine
fa-ther	father
G	G
Gi-ant	Giant
gen-tle	gentle
ga-zing	gazing
gar-den	garden
grie-vous	grievous
glo-ry	glory
go-ing	going
gar-ment	garment
ga-ther	gather
ga-ping	gapiug
H	H
Har-per	Harper
har-neſs	harneſs
har-lot	harlot
har-den	harden
hun-gry	hungry
ho-neſt	honeſt
ho-ly	holy
hea-vy	heavy
ha-tred	hatred
ha-bit	habit
I	I
In-ſtant	Inſtant
in-form	inform
i-dol	idol
in-vade	invade
in-vite	invite
juſt-ly	juſtly
joy-ful	joyful
jea-lous	jealous
Je-ſus	Jeſus
K	K
Know-eth	Knoweth
kind-leth	kindleth
kid-ney	kidney
know-ledge	knowledge
kind-neſs	kindneſs
kin-dred	kindred
L	L
La-den	Laden
lad-der	ladder
lac-keſt	lackeſt
la-bour	labour
love-ly	lovely
lof-ty	lofty
let-ter	letter
learn-ing	learning
la-ment	lament
la-dy	lady
M	M
Moun- ain	Mountain
moul-dy	mouldy
mer-chant	merchant
mai-den	maiden
mur-der	murder
mo-ther	mother
mo-deſt	modeſt
mar-tyr	martyr
mar-vel	marvel
ma-ny	many
N	N
Nee-dy	Needy
new ly	newly
na-tive	native
name-ly	namely
num-ber	number
noi-ſome	noiſome
ne-ver	never
na-vy	navy
naugh-ty	naughty
O	O
Of-fer	Offer

o-dour

o-dour	odour
ob-ſcure	obſcure
ob-ject	object
oynt-ment	oyntment
ox-en	oxen
o-mit	omit
of-fice	office
ob-tain	obtain
o-bey	obey
P	P
Pa-rent	Parent
pa-per	paper
pal-ſie	palſie
pa-ces	paces
pur-chaſe	purchaſe
pro-cure	procure
pol-lute	pollute
per-mit	permit
pen-ny	penny
par-don	pardon
Q	Q
Qui-et	Quiet
quick-ning	quickning
qua-ked	quaked
qui-ver	quiver
quick-ly	quickly
quar-rel	quarrel
quar-ter	quarter
R	R
Rai-ny	Rainy
rai-ment	raiment
rai-ler	railer
ra-ged	raged
ral-ly	rally
re-pent	repent
rap-ture	rapture
ra-viſh	raviſh
ra-ther	rather
S	S
ſaf-fron	Saffron
ſafe-guard	ſafeguard
ſad-led	ſaddled
ſack-cloth	ſackcloth
ſcrip-ture	ſcripture
ſo-ber	ſober
ſin-cere	ſincere
ſer-mon	ſermon
ſa-lute	ſalute
T	T
Tim-brel	Timbrel
thou-ſand	thouſand
thick-et	thicket
talk-eth	talketh
tu-tor	tutor
tri-al	trial
tem-per	temper
ta-lent	talent
U V	U V
U-ſurp	Uſurp
u-nite	unite
vine-yard	vineyard
view-ed	viewed
va-niſh	vaniſh
va-lour	valour
vir-tue	virtue
ve-ry	very
W	W
Warn-ed	Warned
want-ing	wanting
walk-eth	walketh
wa-keth	waketh
wea-pon	weapon
watch-ful	watchful
wa-ter	water
wa-ges	wages
Y	Y
Yo-ked	Yoked
yield-ing	yielding
youth-ful	youthful
year-ly	yearly
yel-low	yellow
Z	Z
Zeal	Zeal.

On

On JUDGMENT

VERILY, verily, I say unto You, the Hour is coming, and now is when the Dead shall hear the Voice of the Son of God, —— And all that are in the Graves shall hear his Voice; and shall come forth; they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation, *Joh*, 5. 25, 28. 29. And,

The Son of Man shall come in his Glory, and all his holy Angels with him: And before him shall be gather'd all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats,—The Sheep on his Right-hand, but the Goats on the Left. —— Watch therefore, for ye know not what Hour your Lord doth come, *Matt.* 25. 31, 32, 33.

When at the Throne of God thy great Creator,
Thou shalt be judg'd for every Misbehaviour;
And, as thou art found, so Sentence past shall be,
By the great Kings of kings, t' Eternity;
Then sinful Creatures, for their wretched Pride,
Shall strive with vain Despair in Rocks to hide;
Whilst Sheep and Goats do take their last Farewel,
Some fly to Heav'n, and others drop to Hell.

Warde

Words of Three Syllables.

A	A	E	E
A-Ba-ſed	A Baſed	En-ga-ged	Engaged
a-mi-ty	amity	en-du-reth	endureth
ad-mo-niſh	admoniſh	em-bra-ced	embraced
a-bun-dance	abundance	ea-ſi-er	eaſier
ac-cor-ding	according	en-vi-ous	envious
ac-cep-tance	acceptance	en-ter-tain	entertain
ac-com-pliſh	accompliſh	e-ne-my	enemy
B	B	e-lo-quent	eloquent
Be-gin-ning	Beginning	ear-neſt-ly	earneſtly
bap-tizing	baptizing	F	F
back-ſli-der	backſlider	Fu-gi-tive	Fugitive
back-bi-ter	backbiter	for-ti-fy	fortify
bro-ther-ly	brotherly	fel-low-ſhip	fellowſhip
bit-ter-neſs	bitterneſs	fa-ther-leſs	fatherleſs
be-troth-ing	betrothing	fu-ri-ous	furious
be-tray-ed	betrayed	fru-cti-fy	fructify
be-ne-fit	benefit	for-give-neſs	forgiveneſs
C	C	faith-ful-ly	faithfully
Com-mand-ed	Commanded	G	G
ce-le-brate	celebrate	Go-ver-nour	Governour
care-ful-ly	carefully	god-li-neſs	godlineſs
ca-bi-net	cabinet	glut-ton-neſs	gluttonneſs
co-ve-tous	covetous	gal-lan-try	gallantry
chur-liſh-ly	churliſhly	gree-di-neſs	greedineſs
cheer-ful-neſs	cheerfulneſs	gra-ti-fy	gratify
cha-ri-ty	charity	gar-niſh-ed	garniſhed
care-ful-neſs	carefulneſs	ga-ther-ed	gathered
D	D	gar-di-ner	gardiner
De-di-cate	Dedicate	H	H
de-cli-ning	declining	Hea-ven-ly	Heavenly
de-cei-ved	deceived	hap-pi-neſs	happineſs
dan-ge-rous	dangerous	hand-mai-den	handmaiden
du-ti-ful	dutiful	hand ker chief	hand ker chief
de-ſtroy-ed	deſtroyed	huſ-ban-dry	husbandry
de-ceit-ful	deceitful	hor-ri-bly	horribly
di-mi-niſh	diminiſh	hear-ti-ly	heartily
dar-ken-ed	darkened	he-ri-tage	heritage

hal-

hal-low-ed	hallowed
I	I
In-chan-ter	Inchanter
im-po-tent	impotent
im-po-sed	imposed
i-ma-gine	imagine
im-mor-tal	immortal
ig-no-rant	ignorant
in-fa-my	infamy
in-no-cent	innocent
in-flu-ence	influence
K	K
Knot-ti-ness	Knottiness
kna-ve-ry	knavery
kins-wo-men	kinswomen
kil-der-kin	kilderkin
ka-the-rine	katherine
kind-nes-ses	kindnesses
know-ing-ly	knowingly
L	L
Lea-ven-ed	Leavened
la-ti-tude	latitude
lan-guish-ed	languished
la-bour-ed	laboured
lust-ful-ly	lustfully
love-li-ness	lovelineſs
li-be-ral	liberal
li-ber-ty	liberty
le-che-ry	lechery
M	M
Mo-nu-ment	Monument
mi-se-ry	misery
mi-ni-ster	minister
mag-ni-fy	magnify
mul-ti-tude	multitude
me-di-cine	medicine
ma-ni-fold	manifold
ma-je-sty	majesty
ma-gi-strate	magistrate
N	N
No-ta-ry	Notary
no-mi-nate	nominate
naugh-ti-ness	naughtineſs
nar-row-er	narrower
no-vel-ty	novelty
na-ked-ness	nakedneſs
na-tu-ral	natural
O	O
Of-fen-ded	Offended
ob-tain-ed	obtained
ob-ser-ver	obſerver
o-bey-ed	obeyed
or-di-nance	ordinance
or-na-ment	ornament
of-fen-sive	offenſive
ob-sti-nate	obſtinate
P	P
Pa-tri-arch	Patriarch
par-do-ned	pardoned
pa-la-ces	palaces
pain-ful-ness	painfulneſs
per-ma-ment	permament
pur-cha-sed	purchaſed
pu-ri-ty	purity
pa-ra-dice	paradiee
Q	Q
Qui-ve-red	Quivered
qui-et-ly	quietly
qui-e-ted	quieted
quan-ti-ty	quantity
quick-en-ed	quickened
qua-li-ty	quality
R	R
Ri-o-tous	Riotous
re-por-ted	reported
ra-ve-nous	ravenous
ran-som-ed	ranſomed
re-ceiv-ed	received
re-pro-bate	reprobate
re-pen-tance	repentance
re-mem-ber	remembet
S	S
Sen-su-al	Senſual
se-na-tor	ſenator

On HEAVEN.

LET not your Hearts be troubled, —— For, in my Father's Houſe are many Manſions: If it were not ſo, I would have told you: I go to prepare a Place for you; I will come again, and receive you unto my Self, that where I am, ye may be alſo, *John* 1, 2, 3.

For, when the earthly Houſe of this Tabernacle is diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens; where, in the Preſence of the Almighty is fulneſs of Joy, and at his Right-hand Pleaſures for evermore, *Pſal.* 16. 11.

Fear not, therefore, little Flock; ſince 'tis your Father's good Pleaſure to give you the Kingdom.

In Heav'n above, where righteous Souls do ſing
Eternal Praiſes to their heav'nly King.
There is no Fear, no Care, nor Cauſe of Strife,
Nor Want, nor Sickneſs to deprive of Life:
No anxious Thoughts about a future State,
But there they find it with a Joy compleat,
Tracing thoſe Paths of Bliſs, whoſe Ways are even,
This, and ten Thouſand Times more bleſs'd is Heaven,

ſe-du-ced	ſeduced
ſa-lu-ted	ſalured
ſa-cri-ledge	ſacriledge
ſa-tis-fy	ſatisfy
ſa-vi-our	ſaviour
ſan-cti-fy	ſanctify
T	T
Tur-bu-lent	Turbulent
tor-tu-red	tortured
trea-ſu-ry	treaſury
ter-ri-bly	terribly
te-ſti-fy	teſtify
tem-pe-rance	temperance
ten-der-neſs	tenderneſs
te-di-ous	tedious
tem-po-ral	temporal
U V	U V
U-ni-corn	Unicorn
un-der-ſtand	underſtand
u-ni-ty	unity
ve-ni-ſon	veniſon
va-niſh-ed	vaniſhed
va-lu-ed	valued
ve-he-ment	vehement
ve-ri-ty	verity
ve-ri-ly	verily
va-ri-ance	variance
vir-tu-ous	virtuous
va-ni-ty	vanity
va-ga-bond	vagabond
W	W
Wit-neſ-ſed	Witneſſed
wick-ed-ly	wickedly
wa-ken-ed	wakened
won-der-ful	wonderful
wan-der-ing	wandering
wa-ter-ed	watered
wan-ton-neſs	wantonneſs
Y	Y
Youth-ful-ly	Youthfully
yoke-fel-low	yokefellow
ye-ſter-day	yeſterday
Z	Z
Za-cha-ry	Zachary
ze-be-dee	zebedee
zea-louſ-ly	zealouſly

Words of Four Syllables.

A	A
A-gi-li-ty	Agility
a-bi-li-ty	ability
a-na-the-ma	anathema
a-li-e-nate	alienate
ad-ver-ſa-ry	adverſary
ac-com-pa-ny	accompany
a-bo-liſh-ed	aboliſhed
au-tho-ri-ty	authority
ad-ver-ſi-ty	adverſity
a-dul-te-ry	adultery
B	B
be-ne-di-ction	Benediction
be-nig-ni-ty	benignity
be-ne-fac-tor	benefactor
boun-ti-ful-ly	bountifully
be-ha-vi-our	behaviour
be ne-vo-lence	benevolence
be-a-ti-tude	beatitude
C	C
Cha-ri-ta-bly	Charitably
cer-ti-fi-ed	certified
ce-re-mo-ny	ceremony
ce-le-ſti-al	celeſtial
ca-ter-pil-lar	caterpillar
cap-ti-vi-ty	captivity
ca-la-mi-ty	calamity
cen-tu-ri-on	centurion
co-pu-la-tion	copulation

D	D
De-li-ca-cy	Delicacy
de-di-ca-ted	dedicated
de-li-ve-rance	deliverance
de-ceit-ful-ly	deceitfully
de-li-be-rate	deliberate
de-ge-ne-rate	degenerate
E	E
E-qua-li-ty	Equality
en-ter-tain-ed	entertained
e-di-fi-ed	edified
e-nor-mi-ty	enormity
ex-tra-va-gant	extravagant
e-van-ge-liſt	evangeliſt
ex-em-pli-fy	exemplify
e-mi-nent-ly	eminently
ex-cel-len-cy	excellency
F	F
For-ni-ca-tor	Fornicator
fal-ſi-fy-ing	falſifying
fi-de-li-ty	fidelity
for-tu-i-tous	fortuitous
fra-ter-ni-ty	fraternity
fa-ci-li-ty	facility
fe-li-ci-ty	felicity
fa-mi-li-ar	familiar
G	G
Glo-ri-ouſ-ly	Glorioufly
glo-ri-fi-ed	glorified
gen-ti-li-ty	gentility
ge-ne-ra ti-on	generation
ge-o-mi-try	geomitry
ga-ru-li-ty	garulity
gor-ge-ouſ-ly	gorgeouſly
H	H
Hy-po-cri-ſy	Hypocriſy
he-ro-i-cal	heroical
he-re-ti-cal	heretical
ha-ber-gi-on	habergion
ha-bi-ta-tion	habitation
he-ſi-ta-ting	heſitating
hal-lu-ci-nate	hallucinate
ha-le-lu-jah	hallelujah
hu-mi-li-ty	humility
I	I
I-ma-gi-ned	Imagined
ig-no-rant-ly	ignorantly
ig no-mi-ny	ignominy
i-do-la-tor	idolator
im-me-di-ate	immediate
in-ſti-tu-ti-on	inſtitution
in-for ma-tion	information
in-ſen-ſi-bly	inſenſibly
in-ve-te-rate	inveterate
il-lu-mi-nate	illuminate
in-i-qui-ty	iniquity
in-vi-ta-tion	invitation
i-mi-ta-tion	imitation
in-gra-ti-tude	ingratitude
in-ge-ni-ous	ingenious
in-fi-nite-ly	infinitely
i-do-la-try	idolatry
L	L
Li-be-ral-ly	Liberally
le-vi-ti-cal	levitical
le-vi-a-than	leviathan
le-gi-ti-mate	legitimate
lu-mi-na-ries	luminaries
la men-ta-tion	lamentation
M	M
Mol-li-fi-ed	Mollified
mor-ta-li-ty	mortality
ma-lig-ni-ty	maligniry
mag-ni-fi-ed	magnified
ma-ni-feſt ing	manifeſting
mul-ti-pli-ed	multiplied
ma-gi-ſtra-cy	magiſtracy
N	N
Ne-ceſ-ſi-ty	Neceſſity
ne-ceſ-ſa-ry	neceſſary
na-ti-vi-ty	nativity
nu-me-ra tion	numeration
no-mi na-tion	nomination
nu-me-ri-cal	numerical

na-tu-ral-ly	naturally
O	O
O-ver-ta-ken	Overtaken
o-ver-ſe-er	overſeer
o-ver-flo w-ed	overflowed
o-pi-ni-on	opinion
oc-cu-pi-ed	occupied
ob-ſcu-ri-ty	obſcurity
ob-li-ga-tion	obligation
o-be-di-ent	obedient
or di-nan-ces	ordinances
or-di-na-ry	ordinary
o-pe-ra-tion	operation
P	P
Preſ-by-te-ry	Presbytery
pro-phe-ſi-ed	propheſied
per-plex-i-ty	perplexity
pa-vi-li-on	pavilion
pa-tri mo-ny	patrimony
pa-ci-fi-ed	pacified
pu-ri-fy-ing	purifying
pe-cu-li-ar	peculiar
po-ſte-ri-ty	poſterity
pro-pri-e-ty	propriety
Q	Q
Qua-li-fi-ed	Qualified
qua-ter ni-ous	quaternious
R	R
Re-con-ci-led	Reconciled
re-bel-li-on	rebellion
re-ſo-lu-tion	reſolution
re-ſti-tu-tion	reſtitution
re-fra-ctо-ry	refractory
re-ci-pro-cal	reciprocal
re-ge-ne-rate	regenerate
S	S
Se-ve-ral-ly	Severally
ſe-pa-ra-ted	ſeparated
ſup-po-ſi-tion	ſuppoſition
ſpi-ri-tu-al	ſpiritual
ſo-bri-e-ty	ſobriety
ſu-bor-di-nate	ſubordinate
ſim-pli-ci-ty	ſimpliſity
ſe-re-ni-ty	ſerenity
T	T
Tri-bu-ta-ry	Tributary
ter-ri-to-ry	territory
ter-re-ſti-al	terreſtial
to-le-ra-tion	toleration
te-me-ri-ty	temerity
te-ſti-fy-ing	teſtifying
te-ſti-mo-ny	teſtimony
VU	VU
Vi-ci-ni-ty	Vicinity
vir-gi-ni-ty	virginity
vir-tu-ouſ-ly	virtuouſly
u-ni-ver-ſal	univerſal
un de-fi-led	undefiled
W	W
Who-ſo-e-ver	Whoſoever
what-ſo-e-ver	whatſoever

Words of Five Syllables

E-Ty-mo-lo-gy	ETymology
hy-per-bo-li-cal	hyperbolical
he-miſ-phe-ri-cal	hemiſpherical
ge-ne-o-logy	geneology
aſ-ſe-ve-ra-ti-on	aſſeveration
the-o-lo-gi-cal	theological
u-na-ni-mi ty	unanimity

Of HELL.

CONSIDER this, all you that forget God, leſt he tear you in Pieces; and prononnce that dreadful ſentence upon you, Depart from me, ye Curſed, into everlaſting Fire, prepar'd for the Devil and his Angels; and then caſt you as unprofitable Servants, into outer Darkneſs, where there ſhall be weeping and gnaſhing of Teeth; where the Worm dieth not, and the Fire is not quenched, *Mat.* 25. 41. 30. 46. But the Smoke of the Torment aſcendeth up for ever and ever; and they have no reſt Day nor Night, *Rev.* 14. 10. Where the Devil that deceived them was caſt into the Lake of Fire and Brimſtone, where the Beaſts and the falſe Prophets are, and ſhall be tormented Day and Night, for ever and ever, *Rev.* 20. 10.

Far from th' Almighty's Throne is fix'd this Place,
Prepar'd of Old for all the damned Race;
Where Toads and Snakes ſhall be their laſting Meat,
Whilſt gnawing Conſcience through their Vitals eat.
But ah! What's worſe than all, theſe Souls ſhall be
Excluded from all Hopes of Liberty;
Where in Deſpair, 'mongſt Devils they will dwell,
This and ten Thouſand Times more worſe is Hell.

mag-na-ni-mi-ty	magnanimity
a-rith-me-ti-cal	arithmetical
e-qui-vo-ca-ti-on	equivocation
di-u-tur-nity	diuturnity
ig-no-mi-ni-ous	ignominious
phi-lo-ſo-phi-cal	philoſophical
in-con-ſi-de-rate	inconſiderate
di-a-bo-li-cal	diabolical
di-a-me-tri-cal	diametrical
dif-fi-ci-li-tate	difficilitate
diſ-ſi-mi-li-tude	diſſimilitude
em-pha-ti-cal-ly	emphatically
e-ner-ge-ti-cal	energetical
al-pha-be-ti-cal	alphabetical

Words of Six Syllables.

PHi-lo-ſo-phi-cal-ly	PHiloſophically
me-di-ter-ra-ne-an	mediterranean
con-tem-po-ri-a-niſm	contemporianiſm
coſ-mo-gra-phi-cal-ly	coſmographically
con-ſig-ni-fi-ca-tive	conſignificative
im-mu-ta-bi-li-ty	immutability
ex-com-mu-ni-ca-ti-on	excommunication
e-van-ge-li-ſta-ry	evangeliſtary
e-ty-mo-lo-gi-cal	etymological
me-ta-pho-ri-cal-ly	metaphorically
im-pec-ca-bi-li-ty	impeccability
ſa-tis-fac-to-ri-ly	ſatisfactorily
na-tu-ra-li-za-ti-on	naturalization
or-tho-gra-phi-cal-ly	orthographically
im-poſ-ſi-bi-li-ty	impoſſibility
in-con-ſi-de-rate-ly	inconſiderately
hy-po-cri-ti-cal-ly	hypocritically
e-ja-cu-la-to-ry	ejaculatory
a-po-ca-lyp-ti-cal	apocalyptical
a-ro-ma-ti-za-ti-on	aromatization

Words

Words of Seven Syllables.

Le-ni-po-ten-ti-a-ries	Lenipotentiaries
cha-rac-te-ri-ſti-cal-ly	characteriſtically
an-thro-po-mor-phi-ti-cal	anthropomorphitical
an-ti-ſab-ba-ta-ri-ans	anti-ſabbatarians
an-ti-tri-ni-ta-ri-ans	anti-trinitarians
im-pe-te-ge-no-ſi-ty	impetegenoſity
in-ter-co-lum-ni-a-tion	intercolumniation
con-ſig-ni-fi-ca-tive-ly	conſignificatively
im-pro-cre-a-bi-li-ty	improcreability
un-ſa-tis-fac-to-ri-ly	unſatisfactorily
ex-tra-or-di-na-ri-ly	extraordinarily
in-cor-ri-gi-bi-li-ty	incorrigibility

Words of Eight Syllables.

Im-pa-ri-ſyl-la-bi-cal-ly	Imparisyllabically
cir cum-bi-li va gi-na ti on	circumbilivagination
an-thro-po-mor-phi-ti-cal-ly	anthropomorphitically

Words of Nine Syllables.

Syn-ca-te go-re ma ti-cal-ly	Syncategorematically
the-o-lo-gi-co po-li-ti cus	theologicopoliticus

An Alphabet of Leſſons for Youth

A Wiſe Son makes a glad Father, but a fooliſh Son is the heavineſs of his Mother.

Better is a little with the Fear of the Lord, than great Treaſure, and Trouble therewith.

Come unto Chriſt, all ye that labour and are heavy laden, & he will give you Reſt.

Do not the abominable Thing which I hate, ſaith the Lord.

Except a Man be born again, he cannot ſee the Kingdom of God.

Fooliſhneſs is bonnd in he Heart of a Child, but he Rod of Correction ſhall drive it far from him.

Give not the holy Spirit.

Holineſs becomes God's Houſe for ever.

It is Good for me to draw near to GOD.

Keep

Keep thy heart with all Diligence, for out of it are the Iſſues of Life.

Liars ſhall have their part in the Lake which burns with Fire and Brimſtone.

Many are the Afflictions of the Righteous, but the Lord delivers them out of of them all.

Now is the accepted time, now is the day of Salvation.

Out of the abundance of the heart the mouth ſpeaketh.

Pray to the Father which is in Secret, and thy Father which ſees in Secret, ſhall reward thee openly.

Quit you like men, be ſtrong, ſtand faſt in the Faith.

Remember thy Creator in the Days of thy Youth.

Salvation belongeth to the Lord.

Truſt in God at all Times, ye People, pour out your Hearts before him.

Upon the Wicked God ſhall rain an horrible tempeſt.

Wo to the Wicked, it ſhall be ill with him; for the Reward of his Hands ſhall be given him.

Exhort one another daily while it is call'd to Day, leſt any of you be harden'd thro' the deceitfulneſs of Sin.

Young Men, ye have overcome the wicked one.

Zeal hath conſum'd me, becauſe thy Enemies have forgotten the Words of God.

Having brought my Learner thus far in true Spelling, and Pronunciation of Words, it is next highly neceſſary he ſhould be inſtructed in that which is the greateſt Ornament, even the Obſervation of Notes, Stops, Points, &c. viz.

A Comma	[,]
Semicolon	[;]
Colon	[:]
A Full Point	[.]
A Note of Admiration	[!]
A Note of Interrogation	[?]
A Parentheſis	[ )]
Hyphen	[-]
Aſteriſm	[*]
Obeliſk	[†]
An Index	☞

1. A Comma is a Note of convenient Silence, or rather a Breathing-time, to that which ſucceeds, being marked thus——,

As for Example. As I was coming home from Market with Money, Goods, Plate, China Ware, &c.

2. A Semicolon is a Pauſe ſomething longer than a Comma, and noted thus——;

Example. A Man, who run after me, at laſt caught me by the Arm; and I ſtood trembling, through Fear of his Violence.

3. A Colon is a middle Diſtinction between a Comma and a Full Point, in the middle of a Sentence, thus marked——:

Example. At laſt he let me go again; becauſe I gave

him good Words: Which done, away I went to my Buſineſs.

4. A Period or Full Point, is to be put at the end of a compleat Sentence, and is thus mark'd——.

Example. Yet, after this another Miſchance befel me, which happen'd thus: Going down ſome Steps, I ſtumbled and broke my Knee.

5. A Note of Exclamation, or Admiration, is thus noted——!

Example. Immediately I exclaim'd againſt the Steps, and cry'd, O theſe ugly Steps! O my Knee is broke!

6. A Note of Interrogation thus——?

Example. Whereupon my Siſter came, and ſaid in a Paſſion, you may thank your ſelf; for, Why did you not take more Care of the Steps, ſince you knew they were bad? Whom can you blame?

7. A Parentheſis is ſhutting a Sentence between two half Moons; which notwithſtanding, the diſcourſe remain intire, being noted thus ( )

Example. This made me conſider, and ſay; Ever ſince I was born (to the beſt of my Remembrance) I have been ſubject to one Misfortune or other: But, for the future, I will (with God's Aſſiſtance, who alone can protect us from all Perils and Dangers of this Life) take more Care of my going out, and coming in.

8. Hyphen marked thus - is a note of Connexion, as China-ware, Pear-tree, *&c.*

9. Aſteriſm thus mark'd *, when any Part of a Sentence is wanting or loſt.

10. Obeliſk noted thus †, always refers to the Matter in the Margin.

11. Index thus ☞, is to Note from the Margin what is remarkable.

The LORD's Prayer.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done in Earth as it is in Heaven; Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into Temptation; But deliver us from Evil; For Thine is the Kingdom, Power and Glory, for ever and ever. Amen.

The CREED, or Chriſtian BELIEF.

I Believe in God the Father Almighty, Maker of Heaven and Earth; and in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified, dead and buried, he deſcended into Hell, the third Day he roſe again from*

from the Dead, he ascended into Heaven and sitteth on the Right-hand of God the Father Almighty, from thence he shall come to judge both the Quick and the Dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.

The Ten Commandments.

AND God spake these Words, saying, I am the Lord thy God which brought thee out of the Land of Egypt, *out of the House of Bondage.*

1. *Thou shalt have no other Gods but me.*

2. *Thou shalt not make unto thy self any Graven Image, or the likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the Iniquity of thy Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands of them that love me & keep my Commandments.*

3. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

4. *Remember the Sabbath-Day to keep it holy, six days shalt thou labour, and do all thy work, but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-Day, and hallowed it.*

5. *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.*

6. *Thou shalt not kill.*

7. *Thou shalt not commit Adultery.*

8. *Thou shalt not steal.*

9. *Thou shalt not bear false Witness against thy Neighbour.*

10. *Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.*

A Prayer for King GEORGE, *and for his Succeſs over his Enemies, &c.*

O God the Fountain of all Goodneſs, in whoſe Hands are all the Ends of the Earth, who diſpoſeth of all Affairs as ſeemeth beſt to thy boundleſs Wiſdom; Lord, ſtretch forth thy Right-hand, and make bear thine Arm to defend and protect GEORGE thy Servant, and our dread Sovereign, from the Power and Malice of thoſe that riſe up againſt him: Let their Devices be confounded and brought to nought, that ſeek his Hurt: Let his Enemies be ſcatter'd before him, and eſtabliſh his Throne in the Hearts of thy People, that he may be a Nurſing Father to thy Church; that Truth, Religion and Piety may flouriſh and abound amongſt us, ſhower on him the Bleſſings of the Right-hand, and of the Left, and glad his Heart with the Melody of Joy and Triumph, let his Reign be long and happy over us, and make us a willing and obedient People, that ſo thy Favours may deſcend like the Dew of Heaven upon our Heads and Hearts; and this we moſt humbly beg in thy Name, and for the ſake of Jeſus Chriſt our Lord. *Amen.*

Words fitly ſpoken.

IT is no Shame to be poor, Nature brought us ſo into the World, and ſo we do return.

Doſt thou want things neceſſary, grumble not, perhaps it was neceſſary thou ſhould'ſt want; however, ſeek a lawful Remedy, if God bleſs not thy Endeavours, bleſs him that knoweth what is ſufficient for thee; thou art God's Patient, preſcribe not to thy Phyſician.

Art thou falſly ſlander'd, examine thy Conſcience; if guilty thou haſt a juſt Correction, if not a fair Inſtruction; uſe both, ſo ſhalt thou diſtil Honey out of Gall, and make to thy ſelf a ſecret Friend of an open Enemy.

Pride goeth before Deſtruction, and an haughty Spirit before a Fall.

It is a difficult Thing in this World to be rich and honourable, and not wounded with the Darts of Pride and Vain-glory.

That Man is a Conqueror indeed, that can ſubdue his own Paſſions.

Faithful are the Wounds of a Friend, but the Kiſſes of an Enemy are deceitful.

A wicked Man is a Blackſmith of Hell, that forgeth Work for the Devil.

A CATECHISM.

1 Queſt. WHAT *Religion do you profeſs?*

Anſw. The Chriſtian Religion, commonly call'd the Proteſtant, in Oppoſition to Popery.

2. Q. *What Miracles is your Religion confirm'd by?*

A. By divine Miracles; as I read in *Mark* 16. 17, 18. 20. Theſe Signs ſhall follow them that believe; in my Name they ſhall caſt out Devils; they ſhall ſpeak with new Tongues, they ſhall take up Serpents; and if they drink any deadly Thing, it ſhall not hurt them. And they went forth and preach'd every where. The Lord working with them, and confirming the Word with Signs following.

3. Q. *What Confirmation hath the Popiſh way?*

A. Deviliſh, 2 *Theſ.* 2. 3. After the working of Satan, with all Powers, and Signs, and lying Wonders.

4. Q. *Is the Scripture ſufficient for us, without unwritten Traditions.*

A. Yes, 2 *Tim.* 3. 15. 17. All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs: That the Man of God may be perfected, throughly furniſhed unto all good Works.

5. Q. *Is it for the common People to read the Scripture?*

A. Yes, *Acts* 17. 11, 12. Theſe were more noble than thoſe in *Theſſalonica*, in that they received the Word with all Readineſs of Mind, and ſearched the Scriptures daily whether thoſe Things were ſo. Therefore many of them believed.

6. Q. *Are we bound to own the Popes Interpretation of Scripture?*

A. No, 2 *Pet.* 1. 20, 21. Knowing this firſt, that no Prophecy of the Scripture is of any private Interpretation; For the Prophecy came not in old Time by the Will

Will of Man, but holy Men of God ſpake, as they were mov'd by the Holy Ghoſt.

7. Q. *Are all things neceſſary for our Salvation plainly to be found in Scripture?*

A. Yes, 2 *Tim.* 3. 15. From a Child thou haſt known the holy Scriptures, which are able enough to make thee wiſe unto Salvation.

8. Q. *Is the Church of* Rome *Mother and Miſtreſs of all Churches?*

A. No, *Gal.* 4. 26. But *Jeruſalem* which is above is free, which is the Mother of us all.

9. Q. *Ought we firmly to receive and embrace all Cuſtoms and Conſtitution of the* Roman *Church?*

A. No, *Acts* 15. 28, 29. For it ſeemed good unto the Holy Ghoſt, and to us, to lay upon you no greater Burden than thoſe neceſſary Things: That they abſtain from Meats offer'd to Idols, and from Blood, and from Things ſtrangled, and from Fornication.

10. Q. *Is outward Proſperity a Note of the true Church?*

A. No, 1 *Cor.* 15. 19. If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable.

11. Q. *Do you not dread the Pope's Bulls?*

A. No, 1 *Pet.* 2. 13, 14, 15. Submit your ſelves to every Ordinance of Man for the Lord's Sake: Whether it be to the King as Supream, or unto Governours, as unto them that are ſent by him, for the Puniſhment of evil Doers, and for the Praiſe of them that do well. For ſo is the Will of God.

13. Q. *May the* Pope *abſolve us from the Oath of Allegiance?*

A. No, *Eccleſ.* 8. 2. Keep the King's Commandment, and that in Regard of the Oath of God.

14. Q. *May the Pope diſpenſe with God's Commands?*

A. Mat. 5. 19. Whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teach Men ſo, he ſhall be call'd the leaſt in the Kingdom of Heaven.

15. Q. *Have* Peter-pence *their Original from* Peter?

A. No, *Acts* 3. 6. *Peter* ſaid, Silver and Gold have I none.

16. Q. *Is the Prelate of* Rome Peter's *Succeſſor?*

A. No. *Gal.* 2. 7, 8, 9. But contrariwiſe, when they

ſaw that the Goſpel of Uncircumciſion was committed into me, as the Goſpel of the Uncircumciſion was unto *Peter*: (for he that wrought effectually in *Peter* to the Apoſtleſhip of the Circumciſion; the ſame was mighty in me towards the *Gentiles*.) And when *James*, *Cephas*, and *John*, who ſeem'd to be Pillars, perceiv'd the Grace that was given unto me, they gave to me and *Barnabas* the right Hands of Fellowſhip, that we ſhould go to the Heathen, and they unto the Circumciſion.

17. Q. *Is there one viſible Head of the Church?*

A. No, *Eph.* 4. 4, 5, 6. There is one Body and one Spirit, even as you are call'd in one Hope of your Calling; one Lord, one Faith, one Baptiſm, one God and Father of all.

18. *Is the Popedom an Office in the Miniſtry?*

A. No, *Eph.* 4. 11, 12. He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting the Work of the Miniſtry, for the edifying the Body of Chriſt.

19. Q. *Is the Pope rightly termed his Holineſs?*

A. No, *Theſ.* 2, 3. That Man of Sin.

Q. *Is the Pope's Power from God, or from Satan?*

A. Satan, *Rev.* 13. 2. The Dragon gave him his Power and his Seat, and great Authority.

21. Q. *Is it fit that Miniſters ſhould be married?*

A. Yes, 1 *Tim.* 3. 2, 4. A Biſhop may be blameleſs, the Huſband of one Wife, having his Children in Subjection.

22. Q. *Are the Popiſh Feſtivals to be approved?*

A. No, *Gal.* 4. 9, 10. How turn you again to the weak and beggarly Elements, whereunto you deſire again to be in Bondage? Ye obſerve Days and Months, and Times and Years.

23. Q. *Do you forbear Fleſh Meats on the Popiſh Faſting-Days?*

A. No, 1 *Tim.* 4. 4, 5. For every Creature of God is good, and nothing to be refuſed, if it be received with Thankſgiving: For it is ſanctified by the Word of God and Prayer.

24. Q. *May we worſhip Angels?*

A. No, *Rev.* 22. 8 9. I fell down to worſhip before the Feet of Angels, which ſhew'd me theſe Things.

Then

Then saith he unto me, See thou do it not; for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: Worship God.

25. Q. *Is it lawful to pray to an Image?*

A. No, *Isai.* 45. 20. They have no Knowledge, that set up the Wood of their graven Image, and pray unto a God that cannot save.

26. Q. *Is it lawful to worship Images?*

A. No, *Exodus* 20. 4, 5. Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me.

27. Q. *Do the Papists do well in leaving out the second Commandment?*

A. No, *Deut.* 4. 13. He declar'd unto you his Covenant, which he commanded you to perform; even Ten Commandments, and he wrote them upon two Tables of Stone.

28. Q. *Is, Thou shalt not covet thy Neighbour's Wife, the Ninth Commandment?*

A. No, *Exod.* 20. 17. Thou shalt not covet thy Neighbour's House, Thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

29. Q. *Are the Relicks of Saints to be worshipped?*

A. No, *Acts* 14, 15. Sirs, why do you these Things? We also are Men of like Passions with you, and preach unto you, that you should turn from these Vanities unto the living God.

30. Q. *May I worship a Crucifix?*

A. No, *Luke* 4. 8. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

31. Q. *May we pray to the Virgin* Mary?

A. No, *Luke* 11, 12. When ye pray, say, Our Father which art in Heaven.

32. Q. *May we pray to Saints?*

A. No,

A. No, *Acts* 10. 25, 26. As *Peter* was coming in, *Cornelius* met him, and fell down at his Feet, and worſhipped him. But *Peter* took him up, ſaying, Stand up, I my ſelf alſo am a Man.

33. Q. *Are* Latin *Prayers to be uſed in a Congregation that underſtand not that Language?*

A. No, 1 *Cor.* 14. 14, 15. For if I pray in an unknown Tongue, my Spirit prayeth, but my Underſtanding is unfruitful. What is it then? I will pray with the Spirit, and will pray with Underſtanding alſo.

34 Q. *May a Chriſtian be aſſured in this Life of Salvation?*

A. Yes, 1 *John*, 3 14. We know that we have paſſed from Death to Life, becauſe we love the Brethren.

35. Q. *Is Salvation to be attained by the Merits and Grace of Saints departed?*

A. No, *Gal.* 6. 4, 5. But let every Man prove his own Work, and then he ſhall have rejoycing in himſelf alone, and not in another. For every Man ſhall bear his own Burden.

36. Q. *Is the Virgin* Mary *our Saviour?*

A. No, *Acts* 4. 10, 11, 12. Jeſus Chriſt is become the Head of the Corner, neither is there Salvation in any other.

37. Q. *Can we deſerve Salvation?*

A. No, *Rom.* 3. 27, 28. Where is boaſting then? It is excluded. By what Law of Works? Nay, by the Law of Faith. Therefore we conclude, that a Man is juſtified by Faith, without the Deeds of the Law.

38. Q. *May Pardons be bought?*

A. No, 1 *Pet.* 1. 18. Foraſmuch as ye know, that ye were not redeemed with corruptible Things, as Silver and Gold.

39. Q. *Is the Maſs a Sacrifice for the Quick and the Dead?*

A. No, *Heb.* 10. 4. For by one Offering he had perfected for ever them that are ſanctified.

40. Q. *Ought they which have right to the Lords Table, to partake of the Cup as well as the Bread?*

A. Yes, *Mat.* 26. 26, 27. As they were eating, Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body. And he took the Cup, and gave it to them, ſaying, Drink ye all of it.

41 Q. *Doth the Bread in the Communion remain Bread, after the Words of Conſecration?*

A. Yes, 1 *Cor.* 11. 26, 27, 28. For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come: Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

42. Q. *Is* Rome *ſtiled* Babylon *in the* Revelation?

A. Yes, *Rev.* 17, 3, 5, 9, 18. I ſaw a Woman ſit upon a Scarlet-colour'd Beaſt, full of Names of Blaſphemy, having ſeven Heads; and upon her Forehead was a Name written, *Myſtery, Babylon the Great, the Mother of Harlots, and Abomination of the Earth.* The ſeven Heads are ſeven Mountains, on which the Woman ſitteth: And the Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth.

43. Q. *May we joyn with* Rome?

A. No, *Rev.* 18, 4, 5. I heard a Voice from Heaven, ſaying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembred her Iniquities.

A little Book *of* MARTYRS,

Or, The Hiſtory of the KINGS *of* ENGLAND: *With an Account of the Cruelties exerciſed by the* Papiſts, *for ſeveral Hundred Years.*

I Sing their Deaths, who dying made Death yield,
By Scripture's Sword, and Faith's unbatter'd Shield.
Whom Satan, Men, nor Monſters could not tame,
Nor force them to deny their Saviour's Name.

Evan-

Evangelists that did the Gospel write,
Apostles and brave Martyrs that did fight.
'Gainst Death and Hell, and all the Powers of Sin,
And boldly dy'd eternal Life to win.
John Baptist, by an *Herod* lost his Head,
Who to the World Repentance published;
Our blest'd Redeemer, in his Love, did follow,
And conquer'd Death, Man's sinful Soul to hallow:
He was the Death of Death, and he did quell
The Sting and Power of Satan, Sin and Hell;
And under his great Standard, valiantly,
A Number numberless have dar'd to die.
Through Bondage, Famine, Slavery, Sword and Fire;
Through all devised Torments, they conspire
Victoriously to gain th' immortal Crown
Of never ending Honour and Renown.
St. *Stephen* was the first that lost his Breath,
And for his Master's Sake was ston'd to Death.
And after him, in History we may read,
Th' Apostle *James* was brain'd and butchered:
St. *Mark*, th' Evangelist, in Fire did burn;
St. *Bartholomew* was flead, yet would not turn.
St. *Andrew*, like a valiant Champion dy'd,
And on a Cross was sadly crucify'd.
Matthias, *Philip*, and St. *Paul*,
Ston'd crucify'd, beheaded, Martyrs all.
Th' Apostles of their Lives no Reckoning make,
And think them well lost for their Saviours Sake.
The Tyrant Emperors, in Number Ten,
(Most cruel, barb'rous, and inhumane Men,)
More Christians by their bloody Laws did slay,
Than for a Year, Five Thousand to each Day,
And many *Roman* Bishops, in those Days,
Were martyr'd to their high Creator's Praise:
And though each Day so many Thousands bled,
Yet doubly more and more they daily bred.
As Cammomile grows better being trod,
So Death and Tortures draw more unto God.
Grace, like the Vine that's cut and prun'd, beats more
In one Year, than it did in three before.
This bloody Prosecution did out-wear,
After Christs Death, the first Three Hundred Year.

And now of *Britons* Glory I ſing my Muſe,
And how the Papacy Chriſt's Faith abuſe,
William the Conqueror, with a Multitude,
Unto the *Norman* Yoke this Land ſubdu'd.
The Pope then caus'd all Prieſts to leave their Wives,
To live foul Sodomitick ſingle Lives.
King *Henry* and King *Richard*'s dead and gone,
Their Brother *John* did next aſcend the Throne:
At laſt, becauſe he did the Pope withſtand,
He dy'd impoyſon'd by a Fryars Hand.
When thus by Treaſon they had kill'd King *John*,
Then the Three *Henry*'s *England*'s Crown put on.
King *Henry* dead, then *Edward* bore the Sway,
His Son and Grand-ſon *England* did obey:
The firſt of them (call'd *Long Shanks*) Conqueſt won.
Loſt by *Carnarvan*, his unhappy Son.
Who, by his Queen, was in a Dungeon caſt,
And there was kill'd, and ſadly breath'd his laſt.
Edward the Third, a brave victorious King,
Did *Frenchmens* Pride into Subjection bring.
Richard the Second, than to Reign began,
And loſt more than his Royal Grandfire won.
And now *John Wickliff* boldly did begin
To preach 'gainſt Antichriſt, that Man of Sin:
Who many Troubles ſtoutly did abide:
And ſpight of *Rome* a natural Death he dy'd.
Henry the Fourth was in the Throne inveſted,
In whoſe Reign many were too much moleſted.
And *William Sawtry* firſt his Life did give,
Thro' Flames of Fire, who now in Heaven doth live.
The next *John Badly*, in a Furious Flame,
And *William Thorp*, both won immortal Fame.
Then the Fifth *Henry*, a victorious Prince,
The Realm of *France* did conquer ſo long ſince.
The good Lord *Cobham*, then *Old Caſtle* nam'd,
(By Popiſh Prieſts an Heretick proclaim'd)
Was hanged, and burned by the cruel Doom
Of Satan's Servants, Slaves to Hell and Rome.
And after him, one nam'd *John Brown* Eſquire,
And *Beverly* a Preacher, dy'd by Fire.
Beſides a Number from the Lollards Tower,
Racks, Tortures, Halters, and the Flames devour.
John Hus, a glorious Martyr of the Lord,
Was in *Bohemia* burnt for God's Word.

And reverend *Jerom* did to *Constance* come
From *Prague*, and stoutly suffer'd Martyrdom.
In *Smithfield* one *John Claydon* suffer'd Death,
And with him *Richard Turning* lost his Breath.
At this Time sixteen godly Men in *Kent*,
The Antichristian Vassals did torment.
Then Death cut off the fifth King *Henry*'s Reign,
The Crown the sixth King *Henry* did obtain;
Then *William Taylor* a true zealous Priest,
Did pass through Fire unto our Saviour Christ.
Good *Rich. Hovedon*, with him *Will. White*,
Went through the Fire into eternal Light.
Duke Humphrey (though no Martyr) dy'd in's Bed,
And *Richard Wych*, a Priest, was burned dead.
The Saint-like good King *Henry* was depos'd
By the fourth *Edward*, and i'th' Tower inclos'd.
Then *Edward* fled, and *Henry* once again,
By warlike Power the Kingdom did attain.
Thus did the various State of human Things
Make Kings of Captives, and of Captives Kings.
Until, at last, King *Edward* coming back,
Brought *Henry*'s Royalty to fatal Rack.
In whose Reign, one *John Goose* as Story saith,
Was the first Martyr burn'd for Christ's Faith.
King *Henry* in the Tow'r was stab'd to Death,
And *Edward* yielded up his Life and Breath.
His Son, young *Edward*, of that Name the Fifth,
Whom the Third *Richard* from this Life did lift:
Who, by foul Murthers, Blood, and Tyranny,
Usurps the Throne of England's Monarchy;
Till valiant *Henry*, of that Name the Seven,
Kill'd him, and made uneven England even.
First then Dame *Broughton*, and a Man call'd *Babram*,
By Faith, thro' Fire went to old Father *Abra'm*.
Some carry'd Faggots thro' a World of Mocks;
Some rack'd, some starv'd, some fetter'd in the Stocks;
Some naked stripp'd, and scourged with the Lash,
For their abhorring of the Romish Trash.
Some branded in the Cheek, did always bear
The Badge and Mark of their Redemption dear.
Thus the insulting, Tyrannizing Pope,
With Cursings, Torture, Fire, Sword and Rope,
Did force the Souls and Consciences of Men
To run despairing to Damnation's Den.

And

And thoſe, who valiantly his Pow'r withſtood,
Did ſeal their Reſolution with their Blood.
Henry the Fourth, his Emp'reſs, and young Son,
All three to Rome bare-foot were forc'd to run.
And three Days Space theſe Three did all attend
His Holineſs, a goodly Ear to lend.
Which afterwards was granted on Condition,
That he ſhould give his Crown up in Submiſſion.
Pandulphus, the Pope's Legat, with a Frown
Did make King *John* of England yield his Crown.
King *Henry* of that Name the Second, he
Kneel'd down, and kiſs'd the Romiſh Legat's Knee.
And when the Pope did ride in Cope of Gold,
Kings, like to Footmen, muſt his Bridle hold:
In Pomp he muſt be born upon Mens Shoulders,
With glorious Show, amazing the Beholders.
This being true as no man can deny
Thoſe that will not be blind may plainly ſpie
This proud inſulting domineering Prieſt,
Is abſolute, and only Antichriſt.

When the Seventh *Henry* in the Grave was laid
And the Eighth *Henry England*'s Scepter ſway'd,
Rome's bloody Perſecution raged more
In *England*, than in Ten Kings Reigns before
And firſt, the Popiſh Tyranny began
In murthering *Richard Hun*, a zealous Man;
For being kept in Priſon by their Power
They cloſely hang'd him in the Lollard's Tower;
And afterwards, among themſelves agreed,
To give it out, himſelf had done the Deed:
And ſixteen Days after this Fact was done,
They burnt the murder'd Corps of *Richard Hun*.

Then, to the number of full Thirty five,
The furious Flames did all of Life deprive,
In ſeveral Places of this woful Land,
Becauſe they did the Pope of *Rome* withſtand.

After which *Thomas Bilney* did begin,
To teach and preach againſt the Man of Sin;
And in St. *George*'s Church, in *Ipſwich* Town.
The Papiſts from the Pulpit pluck'd him down,
And as in dolefnl Priſon he did lye
He put his Finger in the Flame, to try:
He try'd, and God did give him Strength to bear
His Death, to live with his Redeemer dear.

Th

The next in Time, was one *John Wroth* a Man
Of Learning great a Martyr's Fame he won.
Then lived *Luther* and grave *Zuinglius*,
With *Calvin*, *Beza*, *Oecolampadius*.
All Glorious, Gracious, Reverend Lamps of Light,
Were Inſtruments to clear blear'd *England*'s Sight.
In *Flanders*, *William Dinaal*, for God's Word,
Was ſacrific'd, to glorifie the Lord:
John Lambert valiantly his Death did take,
And dy'd in *Smithfield* for his Saviour's Sake.
About this Time, that Honourable Man,
Lord *Cromwell*'s Riſe, and timeleſs Fall began:
He like an Earthquake, made the Abbies fall,
The Friars, and the Nunneries and all:
The next, of worthy Note, by Fire, that dy'd,
Was good *Anne Askew*, who did ſtrong abide
Racks, Tortures, and the cruel raging Flame,
To magnify her great Creator's Name.
Then 'gan the King's Eyes to be open'd quite,
Enlighten'd by the everlaſting Light;
He baniſh'd ſuperſtitious, idle Fables,
And pack'd the Papiſts hence with all their Baubles.
Then *Bonner*, *Gardiner*, Brethren both in Evil;
Factors, and Actors, Blood-Hounds for the Devil.
Their burning Fame to Infamy ſoon faded,
They graceleſs, godleſs, were diſgrac'd, degraded.
The King thus having this good Work begun,
He dy'd, and left the Kingdom to his Son.
Then reign'd young Edward, that ſweet Princely Child
By whom all Pop'ry was clean exil'd:
But he too good to live 'mongſt wicked Men,
Th' Almighty took him hence to Heav'n again.
No ſooner *Edward* was laid in his Tomb,
But *England* was the Slaughter-Houſe of *Rome*.
Gardiner and *Bonner* now from Priſon turn'd,
And whom they pleas'd they either ſav'd or burn'd.
Queen *Mary* imitating Jezabel,
Advanced did the Miniſters of Hell:
Then Tyranny began to tyrannize,
Tortures and Torments they did then deviſe:
And Maſter *Rogers*, with a Faith moſt fervent,
A Martyr dy'd in *Smithfield*, God's true Servant.
Next unto him did *Lawrence Saunders* die
In Fire, for Jeſus's Sake, in *Coventry*;

He did embrace, and kindly kiſs the Stake
To gain Heav'ns Glory did the World forſake.
Good Biſhop *Hooper* was in *Glo'ſter* burn'd,
'Cauſe he againſt the Romiſh Doctrine ſpurn'd.
And Doctor *Taylor*, a true zealous Man,
At *Hadley* burnt, eternal Glory wan.
Then Biſhop Farrar next his Life did ſpend
In Fire, to gain the Life ſhall never end.
Maſter *John Bradford*, for his Saviour's ſake,
In *Smithfield* burnt, a bleſſed End did make.
Two rev'rend Biſhops, Father *Latimer*
And *Ridley*, each of them an heav'nly Star,
Liv'd in God's Fear, and in his Favour dy'd,
At *Oxford* burn'd, and now are glorify'd.
Then that grave Father, and Religious Man,
Arch-biſhop *Cranmer*'s Troubles firſt began.
His Pomp, his State, his Glory, and his Pride
Was to know Jeſus, and him Crucify'd.
He liv'd a godly Preacher of God's Word,
And dy'd a glorious Martyr of the Lord.
John Careleſs in cloſe Priſon chearfully
Did change his Cares for Joy eternally.
But this ſmall Volumn cannot well contain
One Quarter of the Saints in *England* ſlain.
In *Henry*'s Reign, and *Mary*'s cruel Queen,
Eight Hundred Perſons there have ſlaughter'd been.
Some by the Sword, ſome Hang'd, ſome put in Fire,
Some ſtarv'd to Death, in Priſon did expire:
Twelve Thouſand and Seven Hundred more beſide,
Much perſecuting Troubles did abide.
Some rackt, ſome whipt, ſome tortur'd, ſome in Stocks,
Some doing Pennance with a World of Mocks.
The Pope's outragious and couragious Hector,
Was Biſhop *Bonner*, Hells moſt truſty Factor:
With him was joyn'd a Man almoſt as ill,
Who took delight God's Servants Blood to ſpill;
Call'd *Stephen Gardiner*, *England*'s Chancellor,
The Biſhop of the See of *Wincheſter*:
Theſe Two did ſtrive each other to excel
Who ſhould do greateſt Service unto Hell;
Until at laſt God heard his Servants cry
And wicked *Gardiner* dy'd immediately.
Thus when Jehovah heard the juſt compalints
Of his beloved, poor afflicted Saints;

Then this too cruel Pope-defending Queen,
(The bloodieſt Princeſs that this Land hath ſeen)
Gave up the Ghoſt, and Perſecution ceas'd,
And weary'd woful England purchas'd Reſt.
Queen *Mary* being dead, her welcome Death
Renew'd our Joys in bleſt *Elizabeth*:
She who couragiouſly did begin
To conquer and o'erthrow that Man of Sin.
She purg'd the Land of Popery again,
And liv'd belov'd of God, admir'd of Men:
She made the Antichriſtian Kingdom quake,
And made the mighty Power of Spain to ſhake:
She was at home, abroad, in ev'ry part,
Load-ſtar and Load-ſtone to each Eye and Heart,
Supported only by God's powerful Hand,
She four and forty Years did rule this Land;
And then ſhe left the Royal princely Seat,
And chang'd earth's Glory to be heavenly great.
Her Death fill'd woful *England* full of Fears,
And *Papiſts* long'd for change with itching ears.
Next, by Succeſſion, came unto the Crown
King *James* the Firſt, a Prince of great Renown.
Next unto *James* ſucceeded *Charles* the Firſt,
Whoſe ſad unhappy *Exit* was the worſt
Of all our Princes; for before his Gate
By th' Fatal Axe he did ſubmit to Fate:
Yet was he in himſelf a virtuous Prince,
As all Hiſtorians hath acknowledg'd ſince;
But *Evil Counſellours* his Ruin were,
And by their *bad Advice* did him inſnare.
After twelve Years of *Exile* up and down,
The Second *Charles* came to enjoy the *Crown*.
Who at his *Reſtauration*, was lov'd more
Than any Prince that ever reign'd before;
But by degrees ſo gave himſelf to eaſe,
And Love of Women, that it did diſpleaſe
His Subjects; for his *Miſtriſſes* t'advance,
He minded not the growing power of *France*,
But ſent that *King* both Wood and Workmen too,
That he our *Engliſh* Shipping might out-do;
And to his Brother's counſel gave ſuch Heed,
That he made ſeveral *Engliſh* Worthies bleed:

For in his Reign the great Lord *Russel* fell
A Sacrifice to *York*, to *Rome* and Hell;
And the Brave *Sidney* to the *Block* was brought,
For doing that which every good man ought;
I mean for Writing in Defence o'th' Laws,
Which at his Death he styl'd *The good Old Cause*;
Nor could the Noble *Essex* stem their pow'r,
By barb'rous Hands being murder'd in the *Tower*.
Nor yet must worthy *Colledge* be forgot,
Who, 'cause he saw too far into the *Plot*
Against our Laws, our Lives and Liberty,
In those degenerate Times was doom'd to dye:
Bold *Armstrong* too a *Martyr* for the Laws,
Seal'd with his precious Blood *the good Old Cause*;
And after all, if Fame don't greatly lye,
The *King* himself by some foul play did dye:
For 'twas convenient to make him away,
That so his Brother might come into play.
Then *James* the Second next ascends the Throne,
Who rul'd before, but then he reign'd alone;
And at his *Entrance* to cajole the *Church*,
(Which after he design'd to leave i'th' Lurch)
He tells them he would all their Rights maintain,
Tho' they soon found his promises but vain:
For near the *Court* no one could walk the street,
But they whole shoals of *Jesuits* might meet;
And all might see (clear as the Noon-day Sun)
We soon should be with *Pop'ry* o'erun.
And now Brave *Monmouth* in the West appears,
To save his *Country* from her Foes and Fears:
(Well he intended, but Heaven's high Decree
Reserv'd that Work t' a greater *PRINCE* than he)
For *Monmouth* at *Sedgmore* being o'erthrown,
King *James* and's *Jesuits*, thought the World their own;
And being taken *Pris'ner* three days after,
Was like a Lamb, soon brought unto the Slaughter:
Unhappy *Prince*! worthy a nobler Fate,
Than fall a Victim to his Uncle's Hate.
But tho' unhappy *Monmouth* was the first,
Twas not his Blood could satisfy the Thirst
Of *Popish* Cruelty: for many more
They now resolve shall welter in their gore:

And therefore in the West they do devise
Forthwith to keep a **Bloody Black Assize**;
And so it prov'd indeed, where Hundreds fell
A wretched Sacrifice to *Rome* and Hell.
A fitting Tool they had to be their Drudge,
Ev'n Barb'rous *Jeffries*, that accursed Judge;
(The shame of Nature, and the spawn of Hell,
So villainous a Brute, so fierce and fell
Against poor Innocents, that none but he
Could e'er have acted so inhumanly.
Tho' here his just Rewards Fate did not give,
Yet Vengeance did not suffer him to live;
And therefore let his Name and Mem'ry rot,
But his curs'd *Acts* will never be forgot.)
Tho' in the West the Names of all the slain
Are more than this small Volumn will oontain,
Yet some there are who must not be forgot.
Brave Coll'nel *Holmes*, who suffer'd on the spot,
Where *Monmouth* landed first, I mean at *Lime*,
With worthy *Lark* and *Hewling* the same time;
Young *Holmes*, with *Ansly Bettescomb*, and more
All lost their Lives on that lamented shore.
At *Taunton* too, many brave men did bleed,
Whose number does my memory exceed;
There *Jenkins*, *Liste*, and th' elder *Hewling* fell,
Who of their Country all deserved well.
At *VVinchester* the Lady *Liste* must die.
'Cause in her House two men one Night did lye;
And though she was near fourscore Years of age,
Yet could she not escape their bloody Rage:
And Rev'rend *Kid* who at her House did lye;
Did for his *Country* too a *Martyr* dye:
In brief, no Town of Note in all the West,
But it of *Jeffries* cruelty did taste;
And throughout all the country far and near,
The Roads and Lanes like Shambles did appear,
Quarters of men h'ing set up ev'ry where.
And now that **Black Assizes** being done,
At *London* next their Butcheries begun:
At *Temple-Bar* th' undaunted *Ayloff* dies,
And pious *Nelthorp*'s Blood for Vengeance cries:

poor

Poor *Bateman* long immur'd in *Newgate*-Walls,
At last to their curst Rage a Victim falls:
And *Mrs. Gaunt* (whose Life in doing Good
Was always spent) now lost her dearest Blood;
And worthy *Cornish* too, that very day
In which she dy'd, to Death was led away;
And fell a Sacrifice to th' Rage of those
Who were both his and *England's* mortal Foes:
But Heav'n, their spotless Innocence to clear,
Sent such a dreadful Tempest, as with Fear
Fill'd every Heart, and made ev'n Foes to say
Tis guiltless Blood that has been shed this day.
Besides those Worthies thus to Death pursu'd
Whose guiltless Blood was by vile Hands imbru'd,
They upon others did their malice wreak;
And here of Dr. *Oats* I first must speak,
Whose cruel Suff'rings I must say (in brief)
Have been so great, that they exceed Belief:
And hence their malice did 'gainst him commence,
He was the *Popish Plots first Evidence*,
And never would his *Evidence* deny,
For all their barb'rous rage and cruelty;
'Bove thirteen thousand Stripes they did him give,
What mortal can endure the like and live?
Yet did he all their cruelty survive,
And after that some Years remain'd alive.
Poor *Dangerfield* too, with a poyson'd cane
After such usage by a Rogue was slain;
And Rev'rend *Johnson* for his country's sake,
Of the like barb'rous Whipping did partake;
And they that Fines and Pill'ries underwent
In that sad time, had early punishment.
But now poor *England's* Suff'rings grew so high,
So loud the Noise was of her piercing cry,
That gracious Heaven did at length appear,
And sent th' Illustrious *Prince* of *Orange* here:
His coming did *Rome's* Locusts soon destroy,
And fill'd the Hearts of *Protestants* with Joy;
The *Priests* and *Jesuits*, who before did tamper
With *Protestants*, were now upon the scamper:
I' th' *English* air they could no longer stay,
And glad were those that soonest got away:

And

And then the *KING* (such was his wretched Fate)
Did both his Crown and Kingdom abdicate,
Which when the *Peers* and *Prelates* of the Land,
Being in council met did understand,
They quickly to their *BRAVE DELIVERER* sent,
Inviting him to take the Government;
Who in a little time to *London* came,
Which did with Joy all good mens Hearts inflame,
Soon after which the *States* assembled were,
Who did with one united Voice declare
WILLIAM and *MARY England's King* and *Queen*:
The happiest Day in *England* ever seen;
Whose Virtues should I go about to tell,
This little Book would to a Volumn swell:
Or if *King WILLIAM*'s wond'rous acts I sum,
When will my Verse unto a period come?
What mighty things in *Ireland* did he do?
Where he no sooner came but conquer'd too.
The Wonders of his *Arms* full well are known,
Both at the *Boyn*, at *Aghrim*, and *Athlone*;
And *Lim'rick*'s famous Siege all *Ireland* knows,
Will be remembred whilst the *Shannon* flows.
What Wonders too in *Flanders* has he wrought?
From thence how many Laurels has he brought?
Let *Steenkirk* speak, and famous *Landen* tell,
Where by his *Arms* so many *French-men* fell;
How great his *Conduct* and his *Prowess* were,
Namur's strong Walls sufficiently declare,
Who to his *Conquering Arms* was forc'd to yield,
Though the *French* King's *whole Army* was i'th' Field?
And this of him the World did truly find,
He's fierce to his Foes, but to his Subjects kind.
But now my Muse, a sadder Story tell,
Some Villains instigated first by Hell,
And then by haughty Hopes, did form a *Plot*
Against *that King*; which ne'er will be forgot,
Which was discover'd by one *Pendegrass*,
Who from the *King* receiv'd forgiving Grace;
But Sir *John Fenwick*, though in *England* bred,
At *Tower-hill* for th' Fact did lose his Head.
Sir *William Perkins* and proud Sir *John Friend*
At *Tyburn* Gallows made a shameful end;

And Sir *John*'s Head, which Loyalty rejected.
Was with his Limbs on *Aldgate*-Tower erected:
Nor did these three receive their just Deserts
As Rebels with vile Treason in their Hearts;
But as base Villains who would kill the *King*,
Keys, *King* and *Charnock* did in Halters swing;
Hang'd, drawn and quarter'd, was to be their doom,
Whilst for their par boyl'd Limbs the Gates made room:
This made true *English* Hearts admire much more
Their *King* and *Hero*, than they'd done before,
And enter'd heartily throughout the Nation
Into a very strict *Association*;
To stand and fall by such a glorious *King*,
And all his Foes unto confusion bring.
But God who holds within his mighty Fist
The Life of *Kings* and *Peasants* as he list;
After he'd settled with his *Parliament*,
To keep out *Rome*, the *Act of Settlement*,
In the Year Seventeen Hundred and Two,
On the great Sabbath of our Lord most true,
Being the eighth of *March*, by natural Death,
He calmly up to Heaven resign'd his Breath.
Upwards of thirteen Years our *King* he reign'd,
And all our Rights and Liberties maintain'd:
Which Loss the Nation did in tears lament,
Whilst every one in deepest Mourning went;
But God to try us once more, had decreed
That ANNA to the Throne should next succeed;
Her Reign commenc'd with all we could desire,
Till GEORGE her Royal Consort did expire:
Then stole into her Council a vile Race,
Who would the ACT of SETTLEMENT deface;
They first pretend to be her only Guide,
And throw her Faithful Ministry aside:
This Point once gain'd, their Country they betray,
And for a Popish BRAT prepare the Way:
First, MARLBRO' the Great they do displace,
And send a Peaceful General in his place;
The Hero who had fetter'd all our Foes,
Is now despis'd; and all his Honours lose.
But by his SOV'REIGN MISTRISS warn'd to shun
Those dangerous shelves her Statesmen push'd her on.

He

He flies the poys'nous Race with anxious Thought,
Leaves them to ſell what he'd ſo dearly bought:
Go mighty Prince, and thoſe great Nations ſee,
Which thy Victorious Arms before made free:
View that fam'd Column, where thy Name engrav'd
Shall tell their Children who their Empire ſav'd:
Point out that Marble, where thy Worth is ſhown
To ev'ry grateful Country but thy own.
O Cenſure undeſerv'd, unequal Fate,
Which ſtrove to leſſen him who made Her Great;
Which pamper'd with Succeſs, and rich in Fame,
Extoll'd his Conqueſt, but condemn'd his Name:
But Virtue is a Crime, when plac'd on high,
Tho' all the Fault's in the Beholder's Eye;
Yet he untouch'd, as to the Heat in Wars,
Flies from no Danger, but Domeſtick Jarrs.
He grieves, that we contemn for what he fought,
Bluſhing, to ſee our Blood no better bought:
Diſdains in Factious Parties to contend,
And proves, in Abſence moſt, BRITANNIA's Friend.
So the Great SCIPIO of Old, to ſhun
That Glorious Envy which his Arms had won,
Far from his dear, ungrateful ROME reti'rd,
Prepar'd, when e'er his Country's Cauſe requir'd,
To ſhine in Peace, or War, and be again admir'd.
Come worthy Patriots, view the ſhining Cauſe,
Your brave efforts ſnatch'd from the Tyrants Jaws;
See a long num'rous Race, a God-like Train
Sent down to raiſe your drooping Land again:
And bleſs with war-like Boys the teeming Womb,
That may, like *Marlbro'* blend the Sword o'er *Rome*:
That may, like *Stanhope*, puſh abroad his Foes,
And plead in Senate-Houſe his Country's Laws,
Like penetrating *Walpole*, ſee the Snake,
And venture boldly for his Country's ſake,
Like the Illuſtrious *Steel*, whoſe pointed Wit
Never as yet was forc'd to fly the *Pit*:
But ſtem'd the tide of a perfidious Clan,
And ſtill remains the *Perfect* ENGLISH-MAN.
Next RIGHT DIVINE, a motly Brood explode,
And cry, *The* CHURCH *in Danger*, to the giddy Croud.

Glibly

Glibly the blinded Biggots take the PILL,
And like their Priests, worship the IDOL still:
Oh! Priestcraft-Guile! how much does PERKIN owe
To thy bewitching Charms, none but yourselves do know:
For the blind Populace of *HIGH-CHURCH*-Strain
Would follow him to *ROME*, whilst in the Vein,
And damn themselves thro' stubborn Ignorance,
To fall a Sacrifice to *ROME* and *FRANCE*.
Things thus concerted, view th' approaching Scene,
All Mischiefs ripe, then dies the misled QUEEN;
Th' Abused SOVEREIGN flies the Treacherous Race,
And leaves the Throne, where mighty GEORGE
(takes Place.)
Oh! Happy Day! let Infants yet unborn
Feel their Tongues voluble at the approaching Morn,
That they to after-Ages may declare
How great the many Blessings we did share,
How the observing Eye of Providence
Broke down our weak, to build a stronger Fence.
No sooner GEORGE is settled on the Throne,
But he declares his mind to ev'ry one,
And Christian Hero-like, resolves to be
Defender of the Church's Liberty:
As they are both established by LAW,
To keep the Roman-Catholicks in Awe.
This Declaration soon the Hearts did reach
Of many Romish Priests who High-Church preach;
Who, divers Years before, had labour'd much,
To damn King WILLIAM's Memory with the *Dutch*,
Who had persuaded many to believe
The *CHURCH* some mighty Danger must receive,
If the *Dissenters* held their TOLERATION,
Or any *Office* held throughout the Nation:
Nay, such their malice was, that they should be
Incapable of learning A, B, C.
They gull their New-bought Members to their Will,
And make 'em pass a spiteful SCHISM BILL.
Of which, my Muse may say, without Offence,
The Day QUEEN ANNE expir'd, it did commence.
But let's return, my BRITISH Muse, again;
And tell th' Ingrateful Tribe in GEORGE's Reign;

George

GEORGE whom th'Almighty for the Crown design'd,
Justly to bless with Liberty Mankind.
The Race of Traytors, whom false guilded Charms
Of *Glittering Pistoles*, of their FAITH disarms.
Swoll'n big with Greatness, and with *Pistoles* drunk,
Transfer their Country's Cause for *Pence* and *Punk*.
Prove perjur'd, fly the Throne, and sneak away,
Conscious of Guilt, their Flights themselves destroy:
But their *OLD PATRON* gone, they dread to see
How desparate their Lives and Fortunes be:
The crook-back'd Animal, who, like a Snake,
In ANNA's Cabinet his Bed did make;
And the Soft, Easy, Fair, misled so long,
With Syrens Magick hov'ring round his Tongue,
His Maker first, and then his King denies;
And to his barren, native Soil for Succour flies:
There with a Crew of *ROBBERS*, us'd to Spoil,
Feed hard, like Oxen, on the verdent Soil:
False MARS, to pull Destruction 'bout his Ears,
For the *PRETENDER* openly declares:
Whilst the expecting Croud of in-bred Foes
Make themselves merry with the *Bug-bear-NEWS*!
Britons, are these the Men you would maintain
What neareſt lay the Heart in ANNA's Reign:
Say, are these they that can with Conscience pure,
Maintain those Blessings WILLIAM did procure:
Are they without a Roman Tincture free,
Firm to the *CHURCH*, and Christian Liberty?
Are they not byas'd by a formal Race,
Who hug the *Ceremony*, and fly from *Grace*?
Who, in a Frenzy, so much Sense retain,
To cry the *Church*, yet *Rome* bring in again:
Tis these are they: These are the misled Men,
Who are for bringing *POP'RY* in again:
These are the Men, whom Romish Priests inspire,
To introduce in *BRITAIN* Blood and Fire.
Be wise in Time, see your approaching Fate,
The *Tyrant HANNIBAL* is at your Gate.
Arm quickly, *BRITAINS*, to the *Rebels* fly;
For GEORGE, your Sovereign, resolve to Dye.
One *Protestant Push* may happily secure
Blessings for you and yours for evermore.

A New
LITANY.

O God the Father, God the Son,
That made, and did redeem each one,
And God the Holy Ghoſt, look on
Us miſerable Sinners.
Lord, let our Sins forgotten be,
And ſpare thou them redeem'd by thee,
And let us not thy Anger ſee,
Spare us good Lord.
From Evil, Miſchief, and from Sin,
Lord keep us, leſt we run therein,
And from the Devil's crafty Gin
Good Lord deliver us.
From Blindneſs, and Hypocriſie,
Envy, and Hatred, let us flee;
From Hearts not given to Charity
Good Lord deliver us.
From all vile Sins, and Judgments, Lord,
And from contemning of thy Word,
Falſe Doctrine, Schiſm, and Hearts made hard,
Good Lord deliver us.
By thy moſt bloody Sweat, and Croſs,
By thy precious Death and Loſs,
By thy Aſcending up from Droſs,
Good Lord deliver us.
In all our Troubles, Time of Wealth,
In Time of Sickneſs, or of Health,
In Death's ſad Hour, which comes by ſtealth,
Good Lord deliver us.
We Sinners do beſeech thee, Lord,
To proſper, and increaſe thy Word;
Unto thy Church good Rules afford,
We beſeech thee to hear us, good Lord.

Keep

Keep from our Church, O Lord, all thoſe
Who, with their many Horrid Oaths,
Have ſhut out Thouſands, Heaven knows,
We beſeech thee, &c.
Let none its ſacred Doctors be,
But thoſe whoſe principles agree
With bleſſed peace and unity,
We beſeech thee, &c.
Let all their preaching be to gain
The ſinful Hearts of fallen Men,
That to repent they may begin,
We beſeech thee, &c.
And that their Doctrines may abide,
Let thy Word only be their Guide,
That they may preach Chriſt crucify'd,
We beſeech thee, &c.
That it may pleaſe thee to delight
In George our King both Day and Night,
That he may worſhip thee aright;
We beſeech thee, &c.
Rule thou his Heart in Fear and Love,
That in thy Faith he firm may prove,
And honour thee, his God above,
We beſeech thee, &c.
Let none within his Council be,
But thoſe whoſe Hearts and Hands agree
To keep our Conſtitution free,
We beſeech thee, &c.
That it may pleaſe thee, let there be
pour'd down from Heaven Felicity
On all the Hannover-Family;
We beſeech thee, &c.
Let thy Right Hand his Life protect,
And with thy Counſel them direct;
And all PRETENDERS, Lord! reject,
We beſeech thee, &c.
George Prince of Wales the King's dear Son
That is to Rule the Britiſh Throne,
Manifold Bleſſings pour upon
We beſeech thee, &c.

Long may he live, and live to be
Father to Englisſh Liberty,
And Scourge to Rome and Slavery,
We beſeech thee, &c.

From Arbitrary Power defend us,
And let no wooden Shoes attend us,
Still Liberty of Conſcience ſend us,
We beſeech thee, &c.

That it may pleaſe thee, ſet thy Grace
'Mong the Nobility take place,
That Wiſdom's Foot ſteps they may trace,
We beſeech thee, &c.

Let Magiſtrates the Laws maintain,
Let no pack'd Juries come again,
As once did in a former Reign,
We beſeech thee, &c.

That Grace and Wiſdom may increaſe,
That Wars and Jarrings all may ceaſe,
And we be ſure of laſting peace,
We beſeech thee, &c.

That it may pleaſe thee to beſtow
On us thy Servants here below
Hearts that ſhall praiſe for what we owe,
We beſeech thee, &c.

That it may pleaſe thee, by the way,
For their Return, that do each day
Deceive themſelves, and go aſtray,
We beſeech thee, &c.

That it may pleaſe thee, by thy Hand,
To ſtrengthen thoſe aright do ſtand;
Others to raiſe by thy Command;
We beſeech thee, &c.

That it may pleaſe thee, ſuccour thoſe
That Grief and Tribulation knows,
When perſecuted by their Foes;
We beſeech thee, &c.

Particularly, Lord, ſuſtain
Thoſe who in Gallies wear a Chain,
Let them not perſevere in vain,
We beſeech thee, &c.

That it may pleaſe thee, to preſerve
Captives in Danger like to ſtarve;

And from Child-bearers do not swerve;
We beseech thee, &c.

That it may please thee to defend
The Fatherless, and to the end
Thy Blessings to the Widows send;
We beseech thee, &c.

That it may please thee pity all,
And keep our Enemies from Thrall,
Fetch home their Hearts that from thee fall,
We beseech thee, &c.

That it may please thee to bestow
On us the kindly Fruits that grow;
Be God and Friend unto thy Foe,
We beseech thee, &c.

That it may please thee to forgive
Our sins, that we upright may live,
According to thy Word, and thrive;
We beseech thee, &c.

That it may please thee during Peace,
Our heavy Taxes soon may cease,
And we in substance much increase,
We beseech thee, &c.

That it may please thee let us find
All Things according to thy mind,
Nor we ungrateful, or unkind,
We beseech thee, &c.

Keep bloody Papists from this Nation,
And let us all in ev'ry station,
Be mindful of their extirpation,
We beseech thee, &c.

That never more may England blaze,
As once in cruel Mary's days,
And that we all may give thee praise,
We beseech thee, &c.

O Son of God, we pray thee hear;
O Lamb of God, do not forbear
To look in mercy on each Tear;
We beseech thee to hear us good Lord.

After our sins, O do not us regard,
Nor after our Iniquities reward.

The Threefold State of a Christian discover'd, by Nature, Grace, and in Glory.

Thy Threefold State, here thou may'st see,
What thou hast been, art, and shall be.

1. BY Nature, I was born of the Flesh, Joh. 3. 6.
By Grace, I am born of the Spirit, Joh. 3. 6.
In Glory, I shall have all spiritual priviledges, Joh. 1. 12.

2. By Nature, I was all Flesh, Joh. 3. 6. Gen. 6. 5. and 8. 2.
By grace, I am all flesh and spirit, Rom. 7. 20. 23. Gal. 5. 17.
In glory, I shall be all spiritual, 1 Cor. 15. 44. 50

3. By Nature, I walk'd after the Flesh, 2 Cor. 10. 3. Rom. 8. 4.
By grace, I walk in the spirit, Gal. 5. 16. Rom. 8. 4.
In glory, I shall be quickned by the spirit, Rom. 8. 11.

4. By nature, I did mind wholly the Things of the flesh, Rom. 8. 5.
By grace, I do mind chiefly the Things of the spirit, Rom 8. 4.
In glory, I shall mind only Things spiritual.

5. By nature, I was dead in sin, Eph. 2. 1. 1. Tim. 5, 6.
By grace, I am quickned faom sin, Eph. 2. 5.
In glory, I shall be quite freed from sin.

6. By nature, I did lie in Iniquity, 1 Joh. 5. 19.
By grace, I do live in all piety, Tit. 2. 12. 2 Tim 3. 12.
In glory, I shall enjoy perfect purity, Rev. 21. 4.

7. By nature, I was under the Law of sin and death, Rom. 8. 2.
By grace, I am made free by the Law of the spirit of Life, Rom. 8. 2.
In glory, I shall triumph over sin and death, 1 Cor. 15, 55, 56, 57.

8. By nature, I did hate God and his Law, Psa. 15. 21. and 18. 15. and 2, 3. Rom. 1. 30.
By grace, I do love God and his Law, Psal. 116. 1. and 11. 26, 27. 1 Joh 4. 59.
In glory, I shall for ever delight in God, and do his Law.

9. By nature, I despised all instruction, Prov 1.
By grace, I desire all information, Prov. 11. 25. Psal. 86. 11.

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In glory I ſhall attain clear apprehenſion, 2 Cor. 3. 6.

10. By nature, I communicate with the vileſt of ſinners, Pſal. 1. 1. Matth. 24. 49.

By grace, I kept company with the beſt Chriſtians, Cant 1. 7. Acts 9 26. 1 Joh. 1. 3.

In glory, I ſhall know all ſaints, and live with them, Luke 13. 28. Mat. 27. 53. and 15. 28. 1 Theſ. 3. 15

11. By nature, I perſecute godlineſs Acts 6 14.

By grace, I profeſs it in power, 1 Tim. 12.

In glory, I ſhall have the price, Phil. 3. 14.

12. By nature, I was one of the World, Joh. 15. 18.

By grace, I am choſen out of the World, Joh 51. 19.

In glory, I ſhall be ſeparated from the world, Mat. 13. 49. and 25. 3. 33.

13. By nature, I was in darkneſs, 1 Pet. 29. Eph 5. 8.

By grace, I walk in the Light, John 8. 12. 1 Theſ. 5. 4.

In glory, I ſhall dwell with the Light, 1 Tim. 9. 16.

14. By nature, I was naked and bloody, Jer. 6. 15. Ezekiel 16. 7.

By grace, I am array'd with the Robe of innocence, Revelations 29. 8.

In glory, I ſhall be cloathed with immortality, 2 Cor. 5. 3.

15. By nature, I was a ſtranger, Eph 2. 12.

By grace, I am God's Friend, Iſaiah 41. 8. John 15. 10.

In glory, I ſhall be his Favourite for ever, Prov. 3. 4 and 8. 25

16. By nature, I was an enemy, Rom. 5 10.

By grace, I am reconciled, Col. 1. 22.

In glory, I ſhall be ſav'd, Rom. 5. 10

17. By nature, I was condemn'd, John 3. 18

By grace, I am juſtify'd, Acts 13. 39 Rom. 3 24.

In glory, I ſhall judge, 1 Cor. 6. 2. Mat. 12. 28.

18 By nature, I departed from God, Jer. 17. 5.

By grace, I draw near to God, Heb. 7 19.

In glory, I ſhall abide with God, John 8. 34.

19. By nature, I became Satan's ſlave, 2 Tim 22. 6.

By grace, I am the Lord's Free-man, 1 Cor. 7 22. 6. Gal. 4. 31. Pet 2 26.

In glory, I ſhall be a Citizen of Zion, Eph. 2 19.

20 By nature, I was free from Righteouſneſs Rom. 6.

By grace, I am free through Righteouſneſs, Rom. 3. 24 25. 2 Pet. 1. 1.

In glory, I shall reign in Righteousness, Rom. 7. 21.

21. By nature, I lived in Fear, Heb. 2. Galat. 4. Rom. 8.

By grace, I live by Faith, Gal. 2. 20. 2 Cor. 5. 7.

In glory, I attain the end of my Faith, 2 Pet. 2. 1.

22. By nature, I was without Hope, Eph. 2. 12.

By grace, I rejoice in Hope, Rom. 5. 2.

In glory, I shall need no Hope, 1 Cor. 13. 13.

23. By nature, I was without all the promises.

By grace, I am under all the promises, 2 Cor. 1.

In glory, I shall partake of whatsoever is promised.

24. By nature, I was the child of the Devil, and of Hell, 1 John 3. 10. Mat. 23.

By grace, I am a child of God, and a stranger unto the World, Gal. 3. 26.

In glory, I shall be an Heir of God, and of Heaven, Rom. 8. 17. Heb. 11.

25. By nature, I was in constant danger. Mat. 5.

By grace, I am in continual safety, Psal. 4. 8.

In glory, I shall be an impregnable sanctuary, Isaiah, 45. 17.

26. By nature, I sought to go to Heaven by my own Righteousness, Rom. 10.

By grace, I seek to go to Heaven without my own Righteousness, Phil. 3. 9.

In glory, I shall be in Heaven, absolutely righteous, Eph. 5. 27. Jude 8.

27. By nature I sought my self only, Phil. 2. 21.

By grace, I seek God's glory chiefly, Phil. 1. 11.

In glory, I shall give it to him wholly, Rev. 5 12.

28. By nature, I was lost, Luke 19. 20. 1 Peter 2.

By grace, I am found.

In glory, I shall be at home, 1 Cor. 2.

29. By nature, I knew nothing, Rom. 3 11.

By grace, I know in part, 1 Cor. 13. 12.

In glory, I shall know even as I am known, 1 Cor 12.

30. By nature, my services were abomination, Prov. 15 8.

By grace, my services were acceptable, 1 Pe. 2. 5.

In glory, my services shall be rewarded. Mat 6.

31 By nature, I was like a beast, Psal. 73. 22.

By grace, I am like a Prince, Gen. 23. 6. Rev. 1.

In glory, I shall be like an Angel, Luke 20. 36.

32. By nature, my body was the Temple of sin; Rom. 6. 12.

By grace, my body is the Temple of the Holy Spirit, 1 Cor. 6. 19.

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In glory, my body shall be raised spiritual, 1 Cor. 15. 44.

33. By nature, I did glory in my shame, Phil. 3. 19.

By grace, I am asham'd of my sin, Rom. 6. 21.

In glory, I shall be without sin and shame, Heb. 9. 18.

34 By nature, I wa like the dirt and mire, most filthy, Isaiah 57. 20.

By grace, I am like the Moon in beauty, Can 6. 10.

In glory, I shall be like the Sun in glory, Matth. 13. 43.

35. By nature, I sat in the shadow of death, Luke 1. 79.

By grace, I do sit virtually in the Kingdom of Life, Eph. 2. 6

In glory, I shall sit on his Throne eternally, Mat. 19. 40. Rev. 3. 31.

A Prospect of POPERY: *Or, A short View of the Cruelties, Treasons, and Massacres, committed by the* Papists, *since the Beginning of the Reign of Queen* MARY I.

THat blessed Prince King Edward VI, (of whom good Mr. Bradford saith, (That he was one of the holiest and most godly men in England, of whom we may sooner speak too little than too much) seeming past Recovery, some of his Lords inform'd him, that the True Re-

Reformed Religion would be in great danger, if he did not choose a Successor; and that it was the part of a good and religious King to lay aside all other respects, where the glory of God, and welfare of the subjects are concern'd. These reasons so prevail'd, that, by his last Will he excluded his Sister Mary, the next Heir, from the Crown, because she was a Papist; and left the Succession to the Lady Jane Grey, the daughter of the Duke of Suffolk whose Mother was daughter to Mary, second Sister to King Henry 8. To this Will all the King's Council, Lord-Mayor, Aldermen of London, and most of the Judges and Lawyers of the Realm consented; and after his death, proclaim'd the Lady Jane Queen in the Cities of London and Westminster.

Which, when the Lady Mary heard being in Hertford shire, she sent a Letter to the Privy Council, claiming the Crown as due to her by Birth; but the Lords answered, That by the last Will of King Edward, the Lady Jane was proclaim'd Queen, and they would acknowledge no other: The Lady Mary perplexed at this Letter, retired to Framingham Castle in Suffolk, where resorted to her many Zealous Protestants of that County, and Norfolk, who being forward in promoting the Gospel, assur'd her of their utmost assistance to gain the Crown, if she would engage not to attempt any alteration of the Protestant Religion, settled by her Brother King Edward. To this she easily agreed, assuring them that she never would bring in Popery, with so many Vows and Protestations, that none could doubt her. Being thus guarded with the power of the Protestants, she vanquish'd the Forces of Queen Jane, and was settled in the Kingdom; after which she soon made good that cursed maxim, That no Faith is to be kept with Hereticks; for being petition'd by the said Protestants in Suffolk to make good her promise, she was very much offended, telling them, 'Since that you 'are but Members, would you rule your Head? You 'shall one day know, that Members ought to obey 'their Head, and not to rule over it. So that by the intic:ment of her wicked Bishops, she soon brought in Popish Idolatry, and suppres'd the Protestant Religion, and burnt and destroy'd the Professors thereof; so that the

though her Reign was the shortest of any, except that of Richard the Third; yet more Christian blood was spilt in her Time for the sake of Religion, than in any King's Reign since King Lucius, the First Establisher of Christianity in England: For in her five Years Reign, the Martyrs in all parts of the Kingdom amounted to 277 persons of all sorts and ages; for there perish'd in the Flames 5 Bishops, 21 Divines, 8 Gentlemen, 84 Tradesmen, 100 Husbandmen, Servants, and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys and 2 Infants, the one springing out of his Mother's Womb at the Stake, and most unmercifully flung into the Fire at the birth; 64 more persecuted, whereof 7 were whipp'd, 16 perish'd in Prison, 12 bury'd in Dung-hils, and many lay condemn'd in Irons, who were deliver'd by the glorious Entrance of Queen Elizabeth.

The *SPANISH INVASION*, 1588.

PHilip 2, King of Spain, seemed to have a great respect to Queen Elizabeth, during the Reign of her Sister; yet when she came to be Queen, and would not comply with his Interests he became her most inveterate enemy; which he sufficiently demonstrated in the 31st Year of her most happy Reign 1588, when he designed no less than the utter Ruin of England, occasioned by the Ambition of Spain, the instigation of

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the Pope, and some traiterous English Fugitives. The arguments that induced them to it, were, That the Church of God could not be more meritoriously propagated than by conquering of England, and thereby extirpating and destroying (Heresie) and setting up the Roman-Catholick Religion. That the Queen of England was an Heretick, and excommunicated by the pope, as contumacious to the Church of Rome, and therefore by all means to be destroy'd.

To execute this enterprize, the Spaniards prepared a mighty Navy of 130 Tall ships, containing 57808 Tun, wherein were 8600 Mariners, 19095 Soldiers, and 2098 Gally-slaves. The Duke of Parma design'd to bring 50000 Soldiers more out of Flanders to joyn 'em. They had also aboard 2630 great Ordinance, with Boats and Tenders, and all sorts of provisions; not forgetting to bring Chains, Whips, and butcherly Knives, to enslave, torment, and murder the poor English Protestants This mighty Fleet was five Years in preparing, and was so powerful, that the Spaniards themselves were amaz'd at it, and procured the Pope to Christen it, The invincible Armado, he himself contributing a Million of Gold (to so pious a Design): And thus, with the Pope's Blessing, and the Prayers of the Roman-Catholicks to God and the Saints, for their good Success, this dreadful Armado sail'd slowly near the English shore (the Ocean seeming to groan with its Burden) which they brought into the Form of an Half-moon, intending to have landed at the Thames-mouth, that by seizing on the Head, they might command the Body of the Kingdom. Queen Elizabeth in the mean Time was not idle, but first commanded a FAST to be kept, requiring all her Subjects to make humble supplications to God for Deliverance from that imminent Danger; yet knowing that Prayers without endeavours, are like Rachel, beautiful, but barren; she provides a double Guard, ordering the Train'd-Bands of the Counties to be rais'd for a Land-Guard, and a Fleet of 140 Ships, divided into three Squadrons, commanded by the Lord Howard, Admiral, Sir Francis Drake, Vice-Admiral, and the Lord Seymour, Rear-Admiral. When this mighty moving Wood of Spain

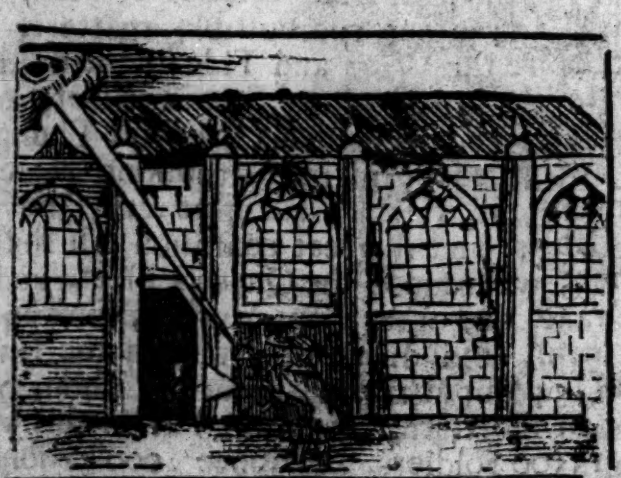
Spain enter'd the Britiſh Seas, and found the Queen ſo well prepar'd, contrary to their expectation, they reſolved to make a Chaſe-Fight. The Queen commanded the Lord Admiral to make ready eight of her worſt Ships, and to fill them with Wild-Fire, Pitch, Roſin, Brimſtone, and other combuſtible matters, which were ſent before the Wind and Tide in the dead of the Night, into the midſt of the Spaniſh Fleet, and the Trains taking Fire, made ſuch a dreadful Thundering, that the affrighted Spaniards, thinking them to be deadly Inventions, raiſed a ſad Out-cry, and haſtily cut their Cables, and in great confuſion fell foul upon one another; whereupon the Queen's Fleet, under Sir Francis Drake, and other Commanders, ſunk and took many of them, and drove others upon the ſands; ſo that out of 134 Ships that ſet ſail out of Lisbon, only 33 return'd. In ſhort, the Spaniards loſt in this Voyage 81 Ships, 13500 Soldiers, and above 2000 Priſoners taken in England, Ireland, and the Low-countries.

And thus this mighty Deſign came to Nought, and the Almighty was pleaſed to deliver theſe Proteſtant Kingdoms from Popery and Slavery: And let us beſeech Almighty God to continue this mighty Bleſſing to us, and our Poſterity for ever. Amen.

The Gun Powder-Treaſon, *contriv'd and carry'd on by the* Papiſts, *to be executed on the Fifth Day of* November, 1605.

THE Papiſts having received many diſappointments of their ſeveral curſed Conſpiracies againſt the Life of the Glorious Queen Elizabeth; and their great hopes of a Popiſh Succeſſor being abated, by the coming in of King James the Firſt, they reſolved, if poſſible, to retrieve their Cauſe: To effect which, there was a damnable Deſign contrived by ſome Romiſh Prieſts, Jeſuits, and other Papiſts, to undermine the Parliament-Houſe, and with Gun powder to blow up the King, the

Prince, Clergy, Nobles, Knights and Burgesses, the very confluence of all the Flower, Glory, Piety, Learning, Prudence, and Authority in the Land, Fathers, Sons, Brothers, Allies, Friends, Foes, Papists, and Protestants, **all at one Blast.**



To which end, the Conspirators took Lodgings near the Parliament-House, and then took an Oath of secrecy in these Words: 'You shall swear by the blessed Trini-'nity, and by the Sacrament you now propose to receive, 'never to disclose, directly, or indirectly, by word or 'circumstance, the matter that shall be proposed to you 'to keep secret; nor desist from the execution, till the 'rest shall give you Leave. And now the business went on a pace and all Things being ready, the 5th of November was designed for the execution; but about ten Days before a Letter directed to the Lord Monteagle, was deliver'd by an unknown person to his Foot-man in the street with a strict charge to give it into his Lord's own hand which he accordingly did; and his Lordship being troubled at the Contents, presented it to the Secretary of State, who presented it to King James; which was in these Words, viz.

My LORD,

OUT of Love to some of your Friends, I have a care of your preservation; therefore I would advise you, as you tender your Life, to devise some excuse to shift off your

your attendance at this Parliament, for God and Man have commanded to puuiſh the Wickedneſs of this time; and think not ſlightly of this Advertiſement, but retire yourſelf into the Country, where you may expect the event with ſafety; for tho' there be no appearance of any ſtir yet I ſay, they ſhall have a terrible blow this Parliament and yet not ſee who hurts them. This counſel is not to be condemn'd, becauſe it may do you good, and can do you no harm, for the danger is paſt ſo ſoon as you have burnt this Letter; and I hope God will give you the Grace to make Uſe of it; to whoſe holy protection I commend you.

The King reading this Letter, concluded it contained ſome extraordinary deſign; and that by the blow, was meant ſome blaſt of Gun-powder. And thereupon order'd ſtrict ſearch to be made under the Parliament-Houſe about midnight, the Parliament being to ſit next day; and at the door of the Cellar they found one Guy Faux, prepared and booted for a Journey; who being apprehended a farther ſearch was made; and upon removing ſome billets, that were placed to prevent diſcovery, they found the Serpent's Neſt filled with 36 barrels of Gun-powder; and ſearching Faux, there was found about him a dark Lanthorn, three Matches, and other inſtruments for firing the Powder. Thus was the horrid Deſigns of the Papiſts fruſtrated, and the Conſpirators received their deſerved puniſhment.

The Maſſacre *of* IRELAND, *in* 1642.

THE Jeſuits, Prieſts, and Fryars in Ireland, pretended, that the Engliſh did unjuſtly detain the Papiſts Lands from them, which yet were juſtly forfeited by their Rebellions, did endeavour by all Ways poſſible, to ſtir up all ſorts both Gentry and Commonalty to ſhew the utmoſt of their Zeal, for the Deſtruction of the Engliſh Proteſtants; which was ſo laid, that there was little probability it ſhould miſcarry, they in their publick prayers recommended the ſucceſs of

of a great Design, tending much to advance the Catholick cause; and that they might stir up the people to the greater cruelty and animosity, they very publickly discours'd: 'That the English Protestants were 'Hereticks, and not to be suffer'd to live any longer 'amongst them; That it was no more Sin to kill one 'of them, than to kill a dog; and that it was a mor-'tal Sin to relieve or protect any of them'; and with great malice represented to the people, the several courses taken by the Parliament of England, to suppress the Romish Religion.

When the Plot was ready, they proceeded against the English in divers methods; some only stripped the Protestants, and turn'd them out of doors naked; others murder'd Man, Woman and Child without mercy; yet all agreed utterly to destroy all the Protestants out of that Kingdom; yea, so extream violent were they, that they would not endure the English Language, but punish'd all that spake it; and changed all the Names of English Places, killing the Cows and Sheep, only because they belong'd to the English; and sometimes cut off their Legs, or a piece out of their Buttocks, leaving them to live in pain.

The Popish Priests gave their SACRAMENT to several Irish, upon condition, that they should spare neither Man, Woman nor Child, saying, That it did them a great deal of good, to wash their Hands in their Blood. They excommunicated all that should relieve, harbour or give Alms; so that many perish'd for Want of Relief; and their Monks and Fryars exhorted them, with Tears in their Eyes, not to spare any of the English. They boasted, When they had destroy'd them in Ireland, they would go into England, and not leave the Memory of an English man under Heaven. They said, they thought it as lawful to kill an English-man, as a Dog, or a Sheep; and that it was no more Pity or Conscience, than to take a Bone out of a Dog's mouth. The day before this Bloody Massacre, the Priests gave the People a dismission after they had said MASS, telling them they had now Liberty to go and take possession of their Lands, and strip, rob, and despoil the English of all their Goods and Cattel; the Protestants (as they told them) being

being worſe than Dogs, for they ſerved the Devil. They proceeded to commit all manner of Villanies, ſtripping ſtark naked Man, Woman and Child; driving Hundreds together into a River, and ſo were drowned; putting One Hundred and Fifty into a Caſtle, and burning them together. A Proteſtant Woman being deliver'd in the Fields, they gave the New-born Infant to the Dogs. The Iriſh Women ſtirred up the Men to Cruelty, crying; kill them all, ſpare neither Man, Woman, nor Child. Such was their malice, that they taught their Children to kill Engliſh Children. One of the Iriſh Women was angry with a Soldier, for not bringing the Greeſe of a fat Engliſh Gentlewoman, who was murder'd, to make Candles with, which they barbarouſly did in many places. In brief, the Iriſh and Engliſh Papiſts, in a ſhort Time, murder'd near Three Hundred Thouſand innocent Proteſtants, without the leaſt provocation.

The MASSACRES *in* Paris, France, Piedmont, Lithuania, *and* Poland, *in* 1645.

BY a pretended Agreement, in the Time of that Bloody King Charles IX. the Papiſts uſed divers means to draw the chief of the Proteſtants to Paris, under a pretence of a Marriage between the King of

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Navarre, a Protestant, and the Lady Margaret, Sister to the French King: But in the mean Time the Papists in Roan murder'd divers Protestants, as they came from a Sermon, and grievously beat others; which the King seemed to be displeas'd at, and three or four were executed. After this, the Articles of Marriage were agreed on, Admiral Coligni, a Gallant Gentleman, and one of the Protestant Generals in the last WAR, was invited by the King to be at the Wedding, to whom the King and Queen-Mother falsly pretended a great deal of kindness. The King of Navarre and the Lady Margaret were marry'd; and a while after the Admiral going along the Streets, was shot at, and lost his Fore-Finger, and was hurt in the Arm. The King complain'd of the Mischief, swearing, and promising to execute Justice upon the Offender. In the evening of the same day, the Duke of Guise sent for the Capt. of the Switzers, and shew'd him the King's Commission for murdering the Admiral. At midnight the Provost, Sheriffs, and Captains of every Ward in the City, had the same shew'd them; assuring them, that thro' the whole Realm of France, the Protestants should be killed, and that the Watch-Word for it should be the Tolling of the Bell in the King's Palace at break of Day; and that the Executioners of this Villanny should be known by white Handkerchiefs ty'd on their Arms, and a White Cross in their Hats. In the mean Time, the Murderers broke into the Admiral's Lodgings, and kill'd him upon his knees in fervent Prayer; his Body was thrown out of the Window, and his Head was sent to the King and Queen Mother, and by them to the Pope, and Cardinal of Lorrain, as a grateful present: Then went the Murderers into the Streets, crying, Courage my Fellows, we have a good beginning, let's fall upon the rest, it is the King's express Command. All the Attendants of the King of Navarre, and Prince of Conde, which lay in the King's Palace, were massacred; and thro' all the City were the Protestants murder'd in that Night, and the next two days there were slain in the City of Paris above Ten Thousand of all Ranks; for they spar'd not Children in the Cradle, nor Infants in their Mothers Wombs: But

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to colour their Villanny, they gave out, That the Proteſtants had conſpir'd againſt the KING, tho' there was not the leaſt pretence for it. The King threaten'd the King of Navarre, that if he would not turn Catholick, he ſhould be ſerv'd in the ſame manner, ſaying, You ſhall have Death, or the Maſs. The Maſſacre proceeded to other places: ſo that in a few months, there were murder'd about Sixty Thouſand in France, only for being Proteſtants.

The Burning of the City of LONDON *by the* Papiſts, *in the Year* 1666.

London in Flames

IT ſeems now unqueſtionable to every Proteſtant, that LONDON was burnt by the Papiſts, both from the Depoſitions given into the Houſe of Commons, after that dreadful Deſolation, and the Diſcoveries made by Capt. Bedloe, and others, and their ſeveral new Attempts of this kind: But ſince we know the Papiſts have Liberty to ſwear againſt any THING, it may be neceſſary, to revive thoſe Evidences which were given at that Time; and certainly, thoſe who knew beforehand when the City would be fired, were Confederates in this curſed Conſpiracy. Richard Langhorn of the Temple, executed for High-Treaſon, in diſcourſe with one Light of Ratcliff, in the February before the Fire. After

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ſome diſpute, Mr. Langhorn ſaid, you expect great things in Sixty-ſix, and think, that Rome will be deſtroy'd, but what, if it be London? Mr. Tiſdale inform'd, that being with one Fitz-Harris, an Iriſh Papiſt, in July before the Fire he told him, there would be ſad deſolation in September; and Mr. Tiſdale asking where it ſhould be, he anſwer'd, in London. Elizabeth Style depoſed, that being in earneſt diſcourſe with a French Papiſt before the Fire, he furiouſly reply'd, You Engliſh Maids will like Frenchmen better, when there is not a Houſe left between Temple-Bar and London-Bridge. She ſaid, I hope our eyes will not ſee that. He added, this will come to paſs between June and October. There were a multitude of other Informations given in, but nothing more apparent, than the Confeſſion of Robert Hubart, a French Papiſt, who acknowledged, that he was one that fired the Houſe of Mr Fariner, a Baker in Pudding-Lane, near Fiſh-Street-Hill, from whence the Fire had its Beginning, being perſuaded thereto by one Stephen Piedlou, a Papiſt; who brought him to the Houſe, and gave him three Fire-Balls, one of which Hubart faſtned to the end of a long pole, and lighting it with a match, put it into the Window, and ſtayed till he ſaw all the Houſe in a Flame. He confeſſed, there were 23 Accomplices, whereof Piedlou was the chief; and after committing this Horrid Fact, which produced ſuch terrible effects, Hubart's Conſcience was ſo ſtartled, that he voluntarily confeſſed the matter, for which he was committed to the Marſhalſee priſon in Southwark, where a French Merchant viſited him, and told him, he did not believe he did it; to which Hubart reply'd, Yes, Sir, I am guilty of it, and did it by the Inſtigation of Monſieur Piedlou, from a Deſire of Reward, which he promiſed me upon my Return into France. And for a clear conviction of his Guilt, Mr. Lowman, Keeper of the White Lyon-priſon, ſet Hubart on a Horſe, and carry'd him to the place where the Baker's Houſe ſtood, and he directly pointed at the place, tho' then in Ruins; ſtill affirming, that it was the ſame place; and a while after was juſtly executed for the ſame.

This Fire begun Sept. 2. at one in the Morning, and held till the 6th of the ſame month, and over-run the Space

Space of 373 Acres within the Walls of the City, and 63 Acres, 3 Rods without the Walls; and there were burnt 89 Pariſh-Churches, 6 Chappels, the Cathedral of St. Paul's, the Royal Exchange, Guild-Hall, the Cuſtom-Houſe, many magnificent Halls, ſeveral City-gates, and 1330 Houſes, and vaſt quantities of Houſhold-Stuffs, of all ſorts; of Books alone were loſt the Value of near 150000 l; ſo that the whole Loſs is computed to be 9900000: And yet, by God's Providence, not above ſix or eight Perſons were burnt.

The MONUMENT.

The Baſis of this Monument is 27 Foot ſquare, and its Head is elevated 202 Foot high; and upon the upper part of the four Quarters of the Pedeſtal, is engraven the following Inſcription:

This Pillar was ſet up for the perpetual Remembrance of the moſt Dreadful Burning of this PROTESTANT-City, begun, & carry'd on by the Papiſts, on the beginning of Septemb. 1666. in Order to the carrying on their Horrid PLOT, for Extirpating the Proteſtant Religion, & the Old ENGLISH LIBERTY, and introducing POPERY and SLAVERY.

A Brief Account of the POPISH PLOT, 1678.

AS HELL and ROME had improv'd all their Skill and Force, for ſome Years paſt, in contriving and managing this Helliſh Deſign; ſo the Almighty was graciouſly plees'd to appear for our Deliverance, by blaſting all their curſed Contrivances in the Birth; the firſt Inſtrument made Uſe of by Providence, was Dr. Oats, who, notwithſtanding all the Lies and Calum-

nies cast upon him, was liberally educated, being bred a Student in St. John's Colledge at Cambridge, where he took his Degrees, and proceeded Doctor of Divinity, at Salamanca in Spain: He was Vicar at Bobbing in Kent, in 1672. Also Minister near Chichester in Sussex: Some Time after he became Chaplain to the Duke of Norfolk. In all these Stations he was never charg'd with Debauchery: And while he was the Duke of Norfolk's Chaplain, he over heard some Whisperings amongst the Popish Priests, that there was some Grand Design on Foot; and he being in a longing Desire to sound the bottom of it, to this purpose he enter'd freely into Conversation with them, and desir'd to be admitted into the Society of Jesus, which after three Days they consented to, and finding him fit for Business, they employ'd him as a Messenger, to carry Letters, which exactly fitted the Design he was engag'd in; for, soon after he was sent to Valedoled in Spain with Letters, which he suspected to be of dangerous Consequence, dexterously open'd, which discover'd their Hellish Contrivances, he manag'd their Affairs to their Satisfaction, that he was made privy to all their secret Consults, whereby he understood, that the City of LONDON, in 666, was fir'd by Treachery. And Father Whitebread, the Jesuits Provincial, having engag'd Dr. Oats, before his last Return into England, to murder Dr. Tongue, because he had translated the Jesuits Morals into English, promising him Fifty Pounds: He thereupon became acquainted with the Doctor; and finding him a Person of Integrity, he communicated to him the Design of murdering him, and some Particulars of the PLOT; and having consulted the best Method for the Discovery, they acquainted one Mr. Christopher Kirby with the Business, and Dr Tongue shew'd Mr. Kirby 43 Articles in Writing, requesting him to make it known to the King: The next Morning Mr. Kirby acquainted the King, That his Enemies had a Design against his Life: The King ask'd how that could be? Mr. Kirby reply'd, "That there were two Men, by Name, Grove and "Fickering, that watch'd to shoot his Majesty, an "another Person was hir'd to poyson him.

Hi

His Majesty order'd a farther Scrutiny to be made Dr. Oats discover'd himself to Mr. Kirby, having written Copies of the Information concerning this Horrid Design; and September 28. these Informations were sworn to before Sir Edmund-Bury Godfrey, who would needs keep a Copy of one, having never before perused them; whereby it did appear, that the Plot in general was, by Fire and Sword, to alter the Government and Religion of these Kingdoms, and to reduce the same to Popery. The chief Conspirators being the then Pope Innocent XI. who in a Congregation of 350 Persons, held Dec. 1677, declar'd, "England to be part of St. "Peter's Patrimony, as forfeited to the Holy See, for "the Heresie of the People, and to be disposed of as he "thinks fit;" likewise Cardinal Howard, the Pope's Legate, was appointed to take Possession of England, in his Name, and made Arcbishop of Canterbnry; and others were made Bishops of most of the Dioceses in England. Johannes Paulus de Oliva was concerned with Father La Chaise, Confessor to the French King, the Provincials of the Jesuits, Strange and Whitebread, the Benedictine-Monks at the Savoy, where they had erected a Colledge of Jesuits, in Number 1800, then in England; several Lay-Persons of Quality were to command the Forces they were to raise, and to execute the great Offices of the Realm; as Lord Arundel of Warder to be Lord Chamberlain of England; the Lord Powis, Lord Treasurer; Sir William Godolphin, Lord Privy-Seal; Edward Coleman, Secretary of State; Lord Bellasis, General; Sir Francis Ratcliff, Major General; R ——— Langhorn, Adjutant General; who had Commissions sent them, sealed by Johannes Paulus de Oliva, from Rome. This Work was an Unanimous Undertaking of the Whole Romish Church, and so it must needs be recorded to Posterity, to their everlasting Shame.

The means they resolved on, to accomplish this Hellish Design, were, 1. By Killing the KING, either by Stabbing, Pistol, or Poyson. 2. By Firing LONDON, Westminster, and other Cities in England, upon the Murther of His Majesty. 3. By a General Massacre; to which purpose they had formed an Army, and 50000

were to be listed about London: The Officers were all to be Resolute Papists, most French and Irish. These, they gave out, were enough to cut the Throats of 100000 Protestants, being taken upon a Surprize, when the MILITIA of LONDON was unprovided: All these particulars were discover'd to the Council by Dr. Oats; which allarm'd the whole Nation, and left no Room to doubt a PLOT. This occasioned the Murther of that Worthy Magistrate, Sir Edmund-Bury Godfrey, whose Memory shall be dear to Posterity, who, having taken Dr. Oats's Depositions which was no more than every Justice of the peace was bound to do; yet, the Popish Conspirators were so enraged, that they resolv'd to cut him off, to frighten all other Magistrates from intermeddling. It is not certain, how many were concern'd therein; but those, who are known to have been in it are, Girald, and Father Kelly, two Irish Priests; Robert Green, Cushion-Man to the Queen's Chappel; Henry Berry, Porter at Somerset-House, and Miles Prance; these were actually present at the Murther, and were perswaded by the Popish Priests to commit it, by being told, that Sir Edmund-Bury Godfrey was a Great Persecutor of Papists, and, that he had very lately, examin'd People against them, and got Depositions, to fix base Crimes, and Scandals on their Religion, and, that the Catholicks would be ruin'd, unless he were taken off: And that besides, they should have a good Reward from the Lord Bellasis; and that it was no Sin, but a Work of Charity; and so far from Murther, that it was meritorious.

After this, the Conspirators beset Sir Edmund-Bury Godfrey, and waited for him till Nine of the Clock at Night, at which Time he passed by Somerset-House, and Hill stepd out in great Haste, and intreated him, for God's sake, to help him, for there were two Men a quarrelling, and he was afraid there would be Blood shed: He, at first refused; but Hill being importunate, he at last consented; Hill went first, and Sir Edmund-Bury Godfrey followed into the Lane, and behind followed Girald, and Green; and as he was going down the Stairs, Green suddenly threw a twisted Handkerchief about Sir Edmund-Bury Godfrey's Neck, and presently

sently they threw him down, and throttled him, and gave him Violent Punches with their Knees, and Green almost wrang his Neck round with all his Force; then they removed him into a Room in the Upper-Court, and Mr. Prance, who made the Discovery, went with a dark Lanthorn thither to see it, where Mr. Bedloe saw Mr. Prance, and afterwards carry'd him into the Fields, to a Place called Primrose-Hill, and there in a Ditch they left his Body, with his own Sword run thro' him, and the Scabbard, and his Gloves laid on the Bank, that he might be supposed to have murther'd himself: But a While after Mr. Bedloe voluntarily came in, and gave an Account of the whole matter; as also of the Popish-Plot, and then seized upon Mr. Prance, who joyned with him in his Evidence; upon which, Mr. Green Berry, and Hill were Executed for the Murther; and Coleman, Ireland Pickering, Grove, Whitebread, Harcourt, Fenwick, Gavan Turner, and Langhorn, for the Popish Damnable Conspiracy; from which let us beseech Almighty God for ever to deliver us. Amen.

An Account of the Burning the POPE *at* Temple Bar, *in* London, November 17. 1679.

THE Horrid designs and contrivances of the Papists, for many Years last past, for rooting out the Protestant Religion from under Heaven in this Kingdom, as well as in all the Protestant Countries in Europe, has raised such a just Indignation in the Breast of every good Christian and true Englishman. That the people of this Nation have, upon all Occasions, endea-

endeavoured to discover their Generous Detestation of those cursed Invaders of their Religion and Civil Liberties; but never more apparently, than upon the 17th of November, 1679. that being the Day on which the unfortunate Queen Mary died, and that Glorious Princess Queen Elizabeth, that True Defender of the Christian, Protestant Faith, ascended the English Throne, and thereby dispelled those thick clouds of Ægyptian, Popish Darkness which had so long overspread these Kingdoms.

Upon the said 17th of November, the Bells began to ring about three a-Clock in the morning in the City of London, and several Honourable and Worthy Gentlemen belonging to the Temple, as well as the City (remembring the Burning both of London and the Temple, which was apparently executed by Popish

Villanny) were pleased to be at the charge of an extraordinary Tryumph, in commemoration of that Protestant Queen, which was as follows:

In the evening of the said Day, all Things being prepared, the solemn Procession began, from Moregate, and from Bishopsgate-street, and down Hounds ditch to Aldgate; through Leaden Hall-Street, Cornhill, by the Royal Exchange, through Cheapside to Temple-Bar, in Order following.

1. First marched six Whifflers in Pioneers Caps and red Wastecoats. 2. A Bell-man ringing his Bell, and with a dolesome Voice, crying all the Way, Remember Justice Godfrey. 3. A dead Body representing Justice Godfrey in the Habit he usually Wore, and the Crevat wherewith he was murdered, about his neck, with spots of Blood upon his wristes, breasts and shirt, and white gloves on his hands, his face pale and wan, riding upon a white horse, and one of his Murderers behind him to keep him from falling, in the same manner as he Was carried to Primrose-Hill. 4. A Priest came next in a Surplice, and a Cope imbroidered with Dead mens Skulls, and Bones and Skeletons, who gave out Pardons very plentifully to all that would murder Protestants, and proclaiming it meritorious. 5. A Priest alone with a large Silver Cross. 6. Four Carmelite Fryars in white and black Habits. 7. Four grey Fryars in their proper Habits. 8. Six Jesuits carrying bloody Daggers. 9. Four with musick, called the Waits, playing all the Way. 10. Four Bishops in purple, with Lawn-Sleeves and Golden Crosses on their Breasts, and Crosier Staves in their Hands. 11. Four other Bishops in their Pontificalibus, with Surplices and rich imbroidered Copes, and Golden Mitres on their Heads. 12. Six Cardinals in Scarlet Robes and Caps. 13. Then followed the Pope's chief Physician with Jesuits powder in one hand, and an Urinal in the other. 14. Two Priests in Surplices, with Two Golden Crosses. Lastly, The Pope in a glorious Pageant, or Chair of State, cover'd with Scarlet, the Chair being richly embroidered and bedeck with golden Balls and Crosses; at his Feet was a Cushion of state, and two Boys sate on each side the Pope in Surplices with white silk Banners, painted with red Coffes, and bloody consecrated Daggers for murdering Protestant Kings and Princes, with an Incensor before them, censing his Holiness. The Pope was arrayed in a rich scarlet gown, lined through with ermines, and adorned with gold and silver lace, with a Triple Crown on his Head, and a glorious Collar of gold and precious Stones about his neck, and St. Peter's Keys, a great quantity of Beads, Agnus Dei's, and other Romish Trumpery about him. At his Back stood the Devil (his Holiness's privy Counsellour) hugging and whispering him all the Way, and oftentimes instructing him about to destroy his Majesty, to contrive a pretended Presbyterian Plot, and to fire the City again, to which purpose he held an Infernal Torch in his Hand; The whole procession was attended with an hundred and fifty Torches and Flambeaus by Order, but there were so many came in Volunteers, as made the number of several Thousand. Never were the Balconies, Windows and Houses more filled, nor the Streets more thronged with multitudes of people, all expressing their abhorrence of Popery, with continual Shouts and Acclamations, so that in their whole progress of their procession, by a modest computation, it is judged, there could not be no less than Two Hundred Thousand Spectators.

Thus with a slow and solemn state in some hours they arrived at Temple-Bar, where all the Houses seem'd to be converted into heaps of men, women and children, who were diverted with Variety of excellent Fine Work: It is known that Temple-Bar, since it's re-building, is adorned with four stately Statues of Stone, two on each side the gate.

Those

thoſe towards the City repreſenting Queen Elizabeth and King James I, and the other two towards the Strand, K. Charles I, and King Charles the Second. Now in Regard of the DAY, the Statue of Q. Elizabeth was adorned with a Crown of guilded Lawrel on her Head, and in her Hand a golden Shield, with this Motto inſcrib'd thereon, The Proteſtant Religion, Magna Charta; ſeveral lighted Torches were placed before Her, and the Pope being brought up near the gate, the following SONG was ſung in parts, between one who repreſented the Engliſh Cardinal Howard, and another the people of England.

Cardinal Howard.

From YORK to LONDON Town we come
To Talk of Popiſh Ire,
To Reconcile You all to ROME,
And prevent Smithfield-Fire.

The people Anſwer.

Ceaſe! ceaſe! Thou Norfolk Cardinal,
See yonder ſtands Queen *BESS*;
Who ſav'd our Souls from Popiſh Thra'l,
O Queen Beſs, Queen Beſs, Queen Beſs.

Your Popiſh Plot and Smithfield Threat,
We do not fear at all,
For loe! beneath Queen Beſſes Feet
You fall, you fall, you fall.

Now, GOD preſerve Great *CHARLES* our King
And eke all Honeſt Men;
And Traytors all to Juſtice bring,
Amen, Amen, Amen.

Then having entertained the thronging ſpectators for ſome time with the Ingenious Fire Works, a very great Bonefire was prepared at the Inner Temple-gate and his Holineſs, after ſome complements and reluctancies, was decently tumbled into the Flames, the Devil, who, till then, had faithfully accompany'd him, left his Holineſs in the lurch, and laughing, gave him up to his deſerved Fate. This laſt Act of his Holineſs's Tragedy was attended with ſuch a prodigious ſhout of the joyful ſpectators, that it might be heard far beyond Somerſet-houſe, and we hope, the ſound thereof will reach all Europe. The ſame evening there were Bonfires in moſt Streets of LONDON, and univerſal Acclamations, Long live K. Charles, and let Popery periſh, and Papiſts with their Plots and Counter-Plots be for ever confounded, as they have hitherto been. To which every honeſt Engliſh-man will readily ſay, Amen.

Mr.

MR. John Rogers, Minister of the Gospel, was the first Martyr in Queen Mary's Reign, and was burnt in Smithfield, February 14, 1554. His Wife, with nine small children, and one at her Breast, follow'd him to the stake, with which sorrowful sight he was not in the least daunted; but with wonderful patience dy'd couragiously for the Gospel of Jesus Christ. Some few Days before his Death, he writ the following Exhortation to his children.

GIve ear, my Children, to my Words,
Whom God hath dearly bought,
Lay up his Laws within your hearts,
and print them in your Thoughts;
I leave you here a little Book,
for you to look upon,
That you may see your Father's Face,
when he is dead and gone.
Who for the hope of heav'nly things,
while he did here remain,
Gave over all his golden years
to prison and to pain:
Where I among my Iron Bands,
inclosed in the dark,
Not many days before my death
I did compose this Work.

And for example to your Youth,
to whom I wish all good,
I send you here God's perfect Truth,
and seal it with my Blood:
To you my Heirs of earthly things,
which I do leave behind,
That you may read and understand,
and keep it in your mind;
That as you have been heirs of that
which once shall wear away,
You also may possess that part
which never shall decay.
Keep always God before your eyes,
with all your whole intent;
Commit no sin in any wise,
keep his Commandment.
Abhor that arrant Whore of Rome,
and all her Blasphemies,
And drink not of her cursed Cup,
Obey not her Decrees.
Give Honour to your Mother dear,
remember well her pain.
And recompense her in her age
with the like Love again.
Be always ready for her Help,
and let her not decay;
Remember well your Father all,
that should have been your stay.
Give of your portion to the poor,
as Riches do arise,
And from the needy naked soul
turn not away your eyes:
For he that doth not hear the cry
of those that stand in Need,
Shall cry himself, and not be heard,
when he does hope to speed.
If God hath given you increase,
and blessed well your store,
Remember you are put in trust,
and should relieve the poor.
Beware of foul and filthy lusts,
let such thingsha ve no place;

Keep clean your Veſſels in the Lord,
that he may you embrace.
Ye are the Temples of the Lord,
for you are dearly bought;
And they that do defile the ſame,
will ſurely come to nought.
Be never proud by any means,
build not thy houſe too high,
But always have before your eyes,
that you are born to die.
Defraud not him that hired is
your labour to ſuſtain;
But pay him ſtill without delay,
his Wages for his pain.
And as you would another man
againſt you ſhould proceed;
Do you the ſame to them again,
if they do ſtand in Need.
Impart your portion to the poor,
in money and in meat,
And ſend the feeble fainting ſoul
of that which you don't eat.
Ask counſel always of the Wiſe,
give ear unto the end;
And ne'er refuſe the ſweet rebuke
of him that is thy Friend.
Be always thankful to the Lord,
with prayers and with praiſe,
Begging of him to bleſs your Work,
and to direct your Ways.
Seek firſt, I ſay, the Living God,
and always him adore,
And then be ſure that he will bleſs
your basket and your ſtore.
And I beſeech almighty God,
repleniſh you with grace.
That I may meet you in the Heav'ns,
and ſee you Face to Face;
And though the Fire my Body burn,
contrary to my Kind,
That I cannot enjoy your Love
according to your mind.

Yet I do hope, that when the Heav'ns
shall vanish like a scroul,
I shall you see in perfect shape,
in body and in soul.
And that I may enjoy your love,
and you enjoy the land,
I do beseech the living Lord
to hold you in his Hand:
Though here my body be adjudg'd
in flaming Fire to fry,
My soul, I trust, will strait ascend
to live with God on high.
What tho' this carcass smart a while;
what though this life decay,
My soul, I hope, will be with God,
and live with him for aye.
I know I am a sinner born
from the Original,
And that I do deserve to die,
by our Fore-Father's Fall:
But by our Saviour's precious blood,
which on the Cross was spilt,
Who freely offer'd up his life,
to save our souls from guilt.
I hope, Redemption I shall have,
and all that in him trust,
When I shall see him Face to Face,
and live among the Just.
Why then should I fear Death's grim look,
since Christ for me did die;
For King and Cæsar, rich and poor
the Force of Death must try.
When I am chained to the stake,
and Faggots girt me round,
Then pray the Lord, my soul in Heav'n
may be with Glory crown'd.
Come, welcome Death, the end of Fears,
I am prepar'd to die;
These earthly Flames will send my soul
up to the Lord on high.
Farewel, my children, to the World,
where you must yet remain,

The Lord of Hosts be your defence,
till we do meet again.
Farewell, my true, and loving Wife,
my children, and my Friends;
I hope in Heav'n to see you all,
when all things have their ends.
If you go on to serve the Lord,
as you have now begun,
You shall walk safely all your days
until your life be done.
You shall walk safely all your days,
as he shall think it best,
That I may meet you in the Heav'ns,
where I do hope to rest.

A Paraphrase on St. Luke. *Chap.* 16, *from the* 13*th Verse unto the End. Being a real Scripture-Dialogue, between the most happy* Lazarus, *and tormented* Dives.

To the Reader.

BEhold these lines crave thy most solid View,
Since by the Scriptures they are proved true.
Dost thou want Riches? Here, without all measure,
A most blessed stock of lasting Treasure.

This

This heav'nly Treasure will enrich thee more,
Than all the Jewels on the Indian shore:
Receive it joyfully, and say no more.
Poor men rejoice, whilst rich men houl and cry,
Such is the pleasure of the Deity:
Then cease thy Tears, poor wretched soul, and lend
An Ear unto poor Lazarus thy Friend.

Lazarus.

Most Noble Sir, view but these sores I bear,
And how each one doth like a mouth appear;
For some Relief my Wounds do loudly cry,
And humbly beg your Christian Charity.
And I have lain here Day by Day, unable
E'er to obtain the scraps fall from your Table;
The very Dogs more Kindness shew than you,
Who lick my sores, and heal my Ulcers too:
Alas! great Sir, I languish, nay, I die,
Only for want of timely Charity.
Let me request your bounty; for I know,
God will repay you double what I owe:
For God's sake, and your own, let me but have
Some kind Relief to shield me from the grave.
Scraps from your Table I do only crave.

Dives.

Why, how now, Sirrah! how dare you presume
To urge my patience with your begging tune?
How dare you venture at my gate to lie?
Up, and be gone, or else prepare to die.
Talk you of sores and wounds, what's that to me?
The dogs indeed your fittest comforts be:
My Table is not spread, to grant Relief
To every begging, lazy, idle Thief;
Such as your self may be, for ought I know.
Be gone, you idle Rascal, Sirrah, go;
Or I'll release your idle cries and groans,
With a good cudgel, that shall break your bones,
What if you languish, perish, rot, or die;
Do so, or hang your self, pray, what care I?
You tell me, God will double what I give;
Yet will I not believe it, as I live!

Go to him then your self, if you are able,
And tell me then, who keeps the better Table:
Go, get you gone, you lazy, idle Thief.
Here you there will find but small Relief,

Lazarus.

Farewel, proud scornful dust and ashes, I
Will henceforth only on my God rely:
With winged speed I will approach thy Throne,
And all my grief and misery make known.
Lord, thou art able to relieve my Wants,
Relieve my misery, and hear my plaints.
From thee, my God, I do expect much more,
Than ever yet I found at Dives *door.*
However, gracious God, I now must try,
My strength decays, great God, behold I die,

Angels.

Hail, blessed Lazarus! all Hail we say,
We're come thy soul to Heaven to convey.
Bless'd Abraham attends with open arms,
Who will secure thee from all future Harms.
Rouze then, bless'd Saint, and Halelujah sing,
Whilst we, with expedition, take the Wing,
In Order to transport thee to that place
Of Joy, where Tears shall ne'er bedew thy Face.

Dives lifting up his Eyes in Hell.

Behold me, Father Abraham, *I lie*
Surrounded with eternal misery:
Shall Lazarus *a blessed place obtain,*
Whilst I all Hellish Torments do sustain?
Have mercy on me, Father, pray now send
Thrice happy Lazarus, *to dip the End*
Of one of his bless'd Fingers, and assuage
My Hell-Tormenting Tongue, which makes me rage.
Some cooling Water for my Tongue; for I
Must in Hell's Eternal Torments fry.

Abraham.

Remember, Son, to add unto thy grief,
When living, you allow'd him no Relief.
You then possess'd your good things, he his bad;
You swarm'd in mirth, whilst Lazarus was sad.

But

But now the Caſe is alter'd much; for he
Shall ever joy, whilſt you tormented be.
Beſides, a gulf between us two there lies,
More deep than is the Earth beneath the Skies,
And, lot me tell you, you will find it true,
You cannot come to me, or I to you.

Dives.

Dear Father, let me then this ſuit obtain,
Send him unto my Father's houſe again;
Five Brethren there I have, O let him tell
To them the Torments I endure in Hell!
And if they will not then their ſins refrain,
Let Lazarus *return to thee again.*

Abraham.

Moſes, the Prophets too, muſt be their guide;
And pray, what elſe ſhould they deſire beſide?

Dives.

Nay, Father Abraham, *but if one went*
Unto them from the grave, they would repent.

Abraham.

If Moſes, and the Prophets will not do,
They'll not believe a meſſenger from you.

An Alphabet of Leſſons, proper for the Sons of Free-Born ENGLISH-MEN.

A Fter the Great *NASSAU* had ceas'd to ſhine,
(Since tim'rous *Iriſh* heard him daſh the *Boyn*;)
B rave *MARLBOROUGH* then, inſtructed how to fight,
Reſplendent ſhone, in his lov'd Country's Sight;
C rown'd the late Victories which his TUTOR gain'd,
And 'gainſt the *Galls* the *Britiſh* Arms maintain'd:
D id Wonders at the *Danube* and the *Rhine*.
As if not Humane, but of Race Divine.
E nvy, not then (a-ſince) could lift her head,
But ghaſtful lay beneato his Feet, as Dead,
F ortune, which mourn'd for mighty *WILLIAM*, came,
And ſtampld him SECOND in the Book of Fame;

G ave

G ave him a March propitious; --- quick he flies
And bids the tott'ring, ſinking Empire RISE!
H ockſtet's fam'd Pillar ſhall this Deed record,
How many *French*-Men fell by *MARLBRO*'s Sword.
I n *Flanders*, ſince, *Ramellies* Plains he ſtain'd
With their own Blood, and Abs'lute *Conqu'rer* Reign'd.
K new how to baffle *France* in her Deſigns.
And force, with Sword in Hand, *Stolhoffen*'s Lines.
L ook'd round, and ſaw their ſcatter'd Squadrons fly
From *Antwerp*, *Mecklin*, *Dendermond*, *Tournay*;
M ons, *Liſle*, *Blaregnies*, *Doway* and *Bouchain*;
What the pale *French* had ſtole, ſpew'd out again.
N or could the Force of *France* his Sword withſtand,
Had not the Sov'reign Power with-held his Hand.
O Mighty Hero! true to *BRITAIN*'s Truſt,
Whoſe Name ſhould always ſacred be, and Juſt
P RINCE, Thou haſt Service done enough, 'tis true,
ORMOND, the Brave, had nothing left to Do;
Q ueſtion not, then, why *MARLBRO*' ceas'd to fight,
Who ſtrove to give to Injur'd Nations Right:
R ather, a Curtain draw, till Time ſhall ſhow
The Gratitude which free-born *Britains* owe;
S uch Gratitude, which ſhould exub'rant ſwell,
And not repent rewarding Merit: Well,
T ill then, my Muſe, leave him to Heaven's Care,
But recommend him, *Britains*, in your Pray'r.
V ain will the Efforts be, ---- a fruitleſs Vain,
For *Popiſh* Princes in this Land to Reign.
W ho, with a Scepter'd, Irreſiſtleſs Pow'r,
Shall Charters, Laws, and Liberties devour:
Y oke us in endleſs Slavery, and keep us poor,
And take, by Fraud, the Rights we thought ſecure.
Z ealous, ah! Zealous then let *Britains* be
To keep out *ROME*, and her Idolatry,

Directions for Writing.

LAY your Paper directly before you; let your Breast be upright, not bending, and your right Elbow close to your Body: Keep your Head from hanging over your Copy; hold your Pen between your two Fingers and your Thumb; let your Thumb be highest, your Fore-Finger next, and your Middle-Finger lowest; draw every Stroke over with a dry Pen, till your Hand hath done shaking, and never be without a Waste-Paper for the trying of your Pen; and be sure to keep your Letters even at Head and Feet; for which Purpose, it would be necessary, you should have a flat Ruler, and a Pair of fine Compasses; and in taking up your Ink, fill not your Pen too full, and keep it free from Hairs, and so proceed.

The Manner of making Pens.

If you would Write well, observe these Cautions in Mending and Making your Pens. viz. Take a Quill, either the First, Second, or Third in the Wing; and scrape off the Rhind with the Back of your Pen-knife; then, holding the Feather End from you, cut off a Quarter of an Inch of each Side sloping; then enter exactly into the Middle of the Back of the Quill with your Pen-knife, and with the End of a Quill, or with the Peg at the End of your Pen knife, with a sudden Jirk lengthen the Slit, holding your Thumb hard upon the Back of the Quill, how far it should go; after which, enter your Knife sloping on the other Side, about half an Inch above the Slit, and cut away the Cradle-Piece; then, with your Knife slanting towards the Back, cut down to the Slit, the Cheeks, or Shoulder-Pieces: Lastly, Place the Inside of the Knib of the Pen upon your Thumb-Nail, holding your Quill fast between your Fore-Finger and Middle-Finger, and with your Pen-knife, enter the Back, near the End thereof, sloping; then turning the Edge almost down right, cut it off. If your Quill be too thick, scrape a good Quantity from the Back; if too thin, strengthen it with a short Slit, and a short Knib, and you have a Pen fit for Purpose.

Here

Here follows the Figures and Numerical Letters.

I	2	XIV	14	CX	110	XV	LI
II	2	XV	15	CC	200	X	LX
III	3	XVI	16	CCC	300	DC	CD
IIII	4	XVII	17	CD	400	XC	CX
IV	4	XVIII	18	D	500	CIV	XIX
V	5	XIX	19	DC	600	CXC	XXI
VI	6	XX	20	M	1000	XLVI	
VII	7	XXX	30			LXXV	
VIII	8	XL	40			XLIX	
IX	9	L	50			CXIX	
X	10	LX	60	V	I	C	XVII
XI	11	LXX	70	X	L	D	LVI
XII	12	LXXX	80			M	MDCCII
XIII	13	XC	90	IV		IX	MDCCIII
XIIII	14	C	100	VI		XI	MDCCIV

Variety of Abbreviations and Contractions, borrow'd from the Latin *Tongue.*

§ ſtands for *Sectio*, Diviſion; p. for *Pagina* or page; e. gr. *Exempli Gratia*, for Example; S. P. Q. L. for *Senatus Populuſque Londini*, Senate and People of London; N. B. *Nota Bene*, Note well: S. S. Th. D. *Sacro Sanctæ Theologiæ Doctor*, Doctor of Divinity, *Jan.* for *January*, *Sept.* for *September*, *Cant.* for *Canterbury*, *Oxon.* for *Oxford*, *C. C. C. Corpus Chriſti Colledge*, *Mat.* for *Matthew*, *Col.* for *Coloſſians*, *Rev.* for *Revelations*, *Gen.* for *Geneſis*, and the like; *G. R.* for *George Rex*: So ſometimes two Words are contracted into one; as, I'm *for* I am, I'll *for* I will, e'er *for* ever, o'er *for* over, *&c.*

Directions for the Learner to Capital his Writing with Great Letters or Emphatical Words; and Words of Eminency, &c.

ALL remarkable Sentences are written in Capitals, as in *Zachary*, HOLINESS TO THE LORD. In

Jeremiah, THE LORD OUR RIGHTEOUSNESS. In *Revelations*, KING OF KINGS, AND LORD OF LORDS. And so in several other Places. They do also serve to begin Titles of Books, as the HOLY BIBLE, or THE NEW TESTAMENT; or to Divine Books, as THE SECOND BOOK OF KINGS. Capital Letters begin Sentences: as *Our Father which art in Heaven*, &c. as also proper Names of Men; as *Adam, Moses, David, Jesus, Peter, John, Matthew, Luke, Charles, Mars, Appollo*, &c.

Great Letters are also used in noting the proper Names of Countries, Cities, Towns, Arts, Sciences, Dignities, Offices, Days, Months, Winds, Places, Rivers; as for Example, *Asia, Africa, Europe, America, England, Scotland, Ireland, France, Spain, Holland, Germany, Paris, Vienna, Madrid, Amsterdam, Constantinople, Windsor, Dunkirk, Calais, Printer, Merchant, Astronomy, Grammar, Musick, Rhetorick, Logick, Arithmetick, King, Prince, Parliament, Pope, Cardinal, Duke, Earl, Lord, Knight, Esquire, Bishop, Dean, Prebend, Doctor, Parson, Vicar, Ambassador, Treasurer, Agent, General, Colonel, Captain, Lieutenant, Ensign, Monday, Tuesday, January, February, Christmas, Easter, Whitsun-tide, Lent, North, South, East, West, White-hall, Hampton, Greenwich, Thames, Severn*, &c. Also all Heads, Paragraphs, Sections, Books, Quotations, Verses in Poetry, and Names of the Holy Bible; *viz.*

¶ *The Names, Order, & Number of all the Books and Chapters of the Old and New Testament.*

Genesis hath Chap.	50	II. Samuel	24
Exodus	40	I. Kings	22
Leviticus	27	II. Kings	25
Numbers	36	I. Chronicles	29
Deuteronomy	34	II. Chronicles	36
Joshua	34	Ezra	10
Judges	21	Nehemiah	13
Ruth	4	Esther	10
I. Samuel	24	Job	42

Psalms

Psalms	150	Amos	9
Proverbs	31	Obadiah	1
Ecclesiastes hath Chap.	12	Jonah	4
The Songs of Solomon	8	Micha	7
Isaiah	66	Nahum	3
Jeremiah	52	Habbukkuk	3
Lamentations	5	Zephaniah	3
Ezekiel	48	Haggai	2
Daniel	12	Zechariah	14
Hosea	14	Malachi	4
Joel	3		

¶ *Books called the Apocripha.*

I. Esdras hath Chap.	9	Dragon	1
II. Esdras	16	Wisdom	19
Tobit	14	Ecclesiasticus	58
Judith	16	Baruch with the Epistle of Jeremiah	6
The rest of Esther	6	The Prayer of Manasseh	
The Song of the Three Children.		I. Maccabees	
The Story of Susannah		II. Maccabees	
The Idol Bell and the			

¶ *The Books of the New Testament.*

Matthew hath Chap.	21	I. Timothy hath Chap.	6
Mark	16	II. Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
Acts	28	Hebrews	13
Romans	16	The Epistle of James	5
I. Corinthians	16	I. Peter	5
II. Corinthians	13	II. Peter	3
Galathians	6	I. John	5
Ephesians	6	II John	1
Phillippians	4	III. John	1
Colossians	4	Jude	1
I. Thessalonians	5	Revelations	22
II. Thessalonians	3		

Of Arithmetick; and first, of Weights and Measures.

TRoy-Weight, is that by which we weigh Silver and Gold, &c. and 24 Grains make one Penny-Weight,

20 Penny-

20 Penny-Weight one Ounce, 12 Ounces one Pound Troy-Weight.

Avoirdupoiz Weight.

Four Quarters of a Dram makes one Dram, 16 Drams one Ounce, 16 Ounces one Pound, 28 Pounds one quarter of an Hundred, 4 Quarters one Hundred Weight, or 112 Pound, 20 Hundred one Tun: This Weight weighs all Grocery Wares, Butter, Cheese, Flesh, Wax, Lead, Pitch, Rosin, Tallow, Hemp, &c.

Apothecaries Weights.

Are Grains, Scruples, Drams and Ounces; of which 20 Grains make one Scruple, 3 Scruples one Dram, 8 Drams one Ounce, 12 Ounces one Pound: Their Marks and Figures are these:

℞ (*Recipe*) or take *Ana*; or a like Quantity; p. (a *Pugil*) or half a Handful; m. (*Manipulus*) a Handful; gr. a Grain; ℈ a Scruple, ℥ a Dram; ℧ an Ounce; ſs. (*Semiſſis*) half a Pound; ℔ (*libra*) a Pound; q. s. (*quantum ſatis*) a ſufficient Quantity; q. l. (*quantum libet*) as much as you pleaſe.

Of Liquid Meaſures.

By which we buy Beer, Ale, &c. whereof the leaſt common Meaſure is a Pint, which is a Pound Troy-Weight; 2 Pints one Quart; 2 Quarts one Pottle; 2 Pottles one Gallon; 8 Gallons one Firkin of Ale, Soap, or Herrings; 9 Gallons one Firkin of Beer; 10 Gallons and an half one Firkin of Salmon or Eels; 2 Firkins one Kilderkin; 2 Kilderkins one Barrel; 42 Gallons one Tierce of Wine; 63 Gallons one Hogſhead; 2 Hogſheads one Pipe, or Butt; 2 Pipes or Butts one Tun of Wine.

Of Dry-Meaſure, or *Buſhel-Meaſure.*

All Sorts of Grain, as Salt, Coals. Sand, &c. are meaſur'd by this Meaſure, of which a Pint is the leaſt. 2 Pints one Quart, 2 Quarts one Pottle, 2 Pottles one Gallon, 2 Gallons one Peck; 4 Pecks one Buſhel Land-Mea-

Measure; 5 Pecks one Bushel Water-Measure; 8 Bushels one Quarter; 4 Quarters one Chaldron; 5 Quarters one Wey.

Of Long Measure, or Yard-Measure.

Linnen, Woolen, Board, Glass, Pavement, Land, &c, are measured by this Measure, of which a Barly-corn is the least, 3 Barly-corns make one Inch, 12 Inches one Foot, 3 Foot one Yard, 3 Foot 9 Inches one Ell, 6 Foot one Fathom, 5 Yards and a half, or 16 Foot and a half one Pole or Perch; 40 Poles or Perches one Furlong or Acre in Length 8 Furlongs one English Mile, 40 square Poles or Perches one Rod or a quarter of an Acre; 4 Rods one Acre.

Of Arithmetick, or Casting of Accounts.

BY observing the former Directions, thou may'st easily learn to know all the Figures; and by taking Notice of the placing them, thou may'st quickly learn any Number. Understanding that all Numbers are made by the different placing of Nine Figures with the Cypher o.

1 2 3 4 5 6 7 8 9 o

In Numeration the first Figure is an Unite, the second Ten, the third an Hundred, as for Example;

Thousand	Hundred	Ten	Unite
1	6	5	4

Which is, One Thousand, Six Hundred, Fifty Four. 1654.

Now of casting up Accounts of Pounds, Shillings, Pence, observe the Rule following: Suppose your Sum to be Two Pounds, Four Shillings and Eight Pence.

l.	s.	d.
o	4	4
1	3	2
o	4	4
o	7	3
o	3	3
o	1	4
o	1	o
2.	4	8

You muſt firſt caſt up the Pence, in which now there is one Shilling eight Pence; ſet down your eight Pence under the Row Pence, and carry your Shilling to the Row of Shillings, where you will find (with the one you carry) one Pound, four Shillings; ſet down your four Shillings under the Row of Shillings, and carry your Pound, and ſet that, with the other Pound, in the Pound-place, and then you will have your Sum.

l.	s.	d.
2	4	8

The ſame Rule follows in greater Sums.

Forms of Bills of Exchange, Receipts, &c.

The firſt Bill.

Venice, the 25th of June, 1702. Outland 200 l. Sterl.

AT three Months after Date of this my firſt Bill of Exchange, my ſecond or third not being paid, pray pay unto Mr. Ed. Evans, or Order, the Sum of 200l. ſt. Value receiv'd of Mr. John Edwards, at four Shill. three Pence per Piece of Eight: At Time pray make good Payment, allowing it to the Accompt of (as per Advice)

200 l. Sterling to Mr. James Rollins, Merchant, Briſtol. Your loving Friend, Robert Preſton.

Venice, the 25th of June, 1702. 200 l. Sterl.

AT three Months after Date of this my ſecond Bill of Exchange, my firſt and third not being paid, pray pay unto Mr. Ed. Evans, or Order, the Sum of 200l. ſt. Value receiv'd of Mr. John Edwards, at four Shill. three Pence per Piece of Eight: At Time pray make good Payment, allowing it to the Accompt of (as per Advice)

200 l. Sterling to Mr. James Rollins, Merchant, Briſtol. Your loving Friend, Robert Preſton.

Venice, the 25th of June, 1702. 200 l. Sterl.

AT three Months after Date of this my third Bill of Exchange, my firſt and ſecond not being paid, pray pay unto Mr. Ed. Evans, or Order, the Sum of 200 l. ſt. Value receiv'd of Mr. John Edwards, at four Shillings, three Pence per Piece of Eight: At Time pray make good Payment, allowing it to the Accompt of (as per Advice)

200 l. Sterling to Mr. James Rollins, Merchant, Briſtol. Your loving Friend, Robert Preſton.

The

The Hosier's Bill, June 1, 1702.

	l.	*s.*	*d.*
Six Pair of Silk Stockings for your Wife, at 15 *s.* per Pair	04	10	00
To 3 Pair for your self Worsted Stockings, at 3 *s.* per Pair	00	09	00
To 2 Pair for your Daughter Molly, Silk	01	00	00
A Knit Silk Wastecoat for your Wife	10	00	00
A Knit Worsted One for your self	00	15	00
	16	14	00

A Receipt.

REceived, August 9. 1702. of Mr. Tho. Payall, Two Pounds Fourteen Shillings and Six-pence, in full Payment of this Bill.

l.	*s.*	*d.*
02	14	06

Per me Richard Scrapemony.

A Receipt in Full.

REceived, Sept. 3. 1702. of Mr. John Johnson, the Sum of Fifty One Pounds Nine-pence Half-penny, which is in full of all Accounts whatsoever to this Day. I say receiv'd

l.	*s.*	*d.*	*q.*
52	0	9	2

By me John Contented.

A Receipt for Rent.

REceived, Dec. 25. 1702. of Mr. Lawrence Behindhand, Thirty Pounds in full for a Quarter's Rent due at Michaelmas last past, all Taxes being allow'd to that Day. I say receiv'd

l.	*s.*	*d.*
30	00	00

Per me Job Wantmony.

Thus I have run thro' whatever is necessary for my Learner's Spelling, Reading, and Writing true English, and instructed him in the very Grounds of Arithmetick; I will in the next Place present him with some

Copies of Letters, which may be of considerable Use and Advantage to him, in writing to his Friends and Relations.

A Letter from one Brother to another.

London, July 5. 1703.

Loving Brother,

I Thank God for the Receipt of your Letter of the 1st Instant, wherein I read, with Joy, the miraculous Deliverance of our Sister from being drowned. O how ought we all to live, and be upon our Guard! Death is hoodwink'd to our Joys here; and we know not how soon we may ride his pale Horse into the Shades of Darkness. Let us, Brother, look back to our mispent Lives, and reform ourselves, lest God, who is all Mercy and Goodness, be provok'd to renew his Judgments, and punish us with a heavier Hand. Send me the Bible I writ for last; it lies upon the upper Shelf in my Closet, next to the Practice of Piety. I intend to pay you a Visit (if God will) on Monday come Seven night. In the mean time recommend me to all my Friends and Acquaintance; for whom, with yourself, eternal Happiness is wish'd, by

Thomas Goodwill.

The Answer.

Hartford, July 7. 1703.

Loving Brother,

THe Sense you have of God's Judgment to us, poor Sinners, revives my Heart; and I am not a little glad that our Sister's Misfortunes obliges you to renew Acknowledgments receiv'd. Let us then, as you say, turn from our Iniquities, lest we sin, and suffer a worser Punishment. Mr. M----'s Son Job dy'd last Night of a Fever; but to see how patiently and meekly he resign'd up his Soul to God, would have made an Atheist tremble. Nor, indeed, do I wonder at it; for he was born of good Parents, who devoted him to God in the Womb; and their Prayers and Instruction found Favour with the Almighty; which his Obedience to his Pa-

Parents, his humble Conversation and meek Disposition witness'd to all Mankind. One thing was remarkable in this gracious Youth, before he dy'd, which I shall never forget as long as I live; and that is this: As I was going to the River-head, it seems he was sitting upon the Bank, reading in a Book call'd Parents Groans over their wicked Children; and I happen'd to take the Lord's Name in vain; which he over-hearing, mildly rebuk'd me with such Awe and Reverence, as drew Tears from my Eyes; and I have ever since set a Watch over my Mouth, and thank'd God for the Reproof. - - - I send you here the Bible you writ for; but there is one Book in your Closet, which Mrs. Mary has a great desire to read, and that is the Life of Christ: I know you are very tender of your Books; but yet I am satisfy'd, to encourage a good Inclination, you will let her have the perusal. Let me know your Mind in the next. Farewel my dear Brother, and God be with us all,

Jonathan Goodwill.

From a Master to his Servant.

Thomas, Windsor, June 15. 1702.

I Am sorry your Mistress should have occasion to tell me in her last of your Faults. It seems you neglect my Service, and absent yourself in the Night from my House: You know I do not deserve it from you; therefore consider, God Almighty requires you to be obedient to your Master's Commands; and how requisite it will be for you to behave yourself well, by shunning bad Company, which will bring you to Ruine. No more, but I pray to God to change your Heart, and make you sensible of the Care of your Master,

Richard Injured.

The Answer.

London, June 17. 1702.

Worthy Master,

'T Was a Happiness you knew of my Failings; for by your Advice and Prayers, I thank God, I have abandon'd every thing, but serving him and your

Interest; which I don't doubt but you will be satisfy'd in, when you return home to call to an Account, Sir,

Your Faithful Servant,
Thomas Hate Vice.

Advice to Parents and Children.

I. PARENTS, Remember that by your Means Death, from the first Adam, is deriv'd unto your Children; Why should not you be careful and prayerful, and restless about them, until they find Life in the second Adam? Remember, that through your Influence your Children are defiled with Original Sin: Why should not your Diligence be used, that they may be made Partakers of Regenerating Grace? How apt are you betimes to teach your Children Pride, when you ask them, and show them where they are fine? Or to teach them Revenge, when you will take a Blow from them, to beat what has hurt them? It would certainly more become you to say, Come ye, Children, hearken unto me, and I will teach you the Fear of the Lord. You received every one of your Children from God, with such a Charge as the Mother of Moses had from the Princess of Egypt; Take this Child and Nurse it for me, and I will give thee thy Wages. If through your Neglect they are found ignorant and vicious, you shall suffer for their Sins, as well as they for yours. A well taught Child is no little Honour to the Owner of it, but nothing is more lamentable than to be the Father or Mother of a Fool. Be as desirous to have all things orderly in the Minds and the Lives of your Children, as you are desirous to have all things beautiful in their Bodies. Avoid all bad Principles, which, like the Leprosie of Naaman, may go down from you to them. Avoid all bad Practices, which will make them like wicked Ahaziah, if they walk in the way of their Father and Mother. Catechise them frequently, solemnly, with a lively Application, and bring them up in the Nurture and Admonition of the Lord.

II. CHILDREN, Consider that thou may die as young

young as you are; you may see Graves in the Field shorter than the smallest of you all. Consider, that you may perish as young as you are; there are small Chips as well as great Logs in the Fire of Hell. Consider, that it is wonderful pleasing unto the Lord Jesus Christ, for such as you are to seek unto him: He had said, They that seek me early shall find me. Well then, Children, hearken unto the good Instructions of your Parents; if you would keep out of untimely Misery, you must honour them. When they bid you study your Catechism, and to order your Children of Eli, of whom 'tis said, They hearken'd not unto the Voice of their Father, because the Lord would slay them. Be counselled, Children, not only to learn well, but to live well. Be counselled to shun Sin, especially shun the Sin of evil Speaking. A Child that shall call wicked Names, or use cursed Oaths, or utter filthy Words, is in a worse Condition than one of the Children in the Gospel possess'd by the Devil. Shun the Sin of Sabbath-breaking. The Devil is the Play-mate of the Child, that will play on the Lord's-Day. Shun the Sin of Lying. The Child that will tell a Lye, must one Day roar in Hell, O for a drop of Water to cool my Tongue! And keep clear of bad Company: If you see a profane Child, be not intimate with that Child of Belial. You had as good fall into the Power of the Bears, which devour'd the Children that mock'd the Minister of God, as fall into the Hands of bad Companions. Be also counselled to Pray much. When Children were brought unto Jesus Christ, he bless'd them; how much more will he bless you, if you go yourself unto him? O go alone every Day, and pray hard. Pray for a new Heart, for the Pardon of your Sins, and for an Interest in Jesus Christ. Let this Thought encourage you, There are more Children in Heaven, than of any other Age.

A Prayer to be said in the Morning.

O Lord God, thou art the Father of Heaven and Earth, and the Father of all Mercies, by whom alone I live, move, and have my Being, who tookest

me

me out of my Mother's Womb, and hast ever since preserved me to this Day. I beseech thee protect me this Day, that I may fall into no Sin, and keep me safe from the Temptations of Satan. Bless my Parents, Friends and Acquaintance. Defend our Sovereign Lord King GEORGE, thy Church, and the true Protestant Religion, from Popery and Idolatry; and grant that when this mortal Life is ended, I may live and reign with thee for ever in Glory. Amen.

A Prayer for the Evening.

HOly and glorious Lord God, I, thy poor Creature, prostrate my self before thy blessed Majesty, this Evening, humbly beseeching thee, for Jesus Christ his sake, to pardon all my Sins and Iniquities. Bless my Parents in their Bodies and Souls; instruct them, O Lord, that they may instruct me in thy true Religion, that I may not be insnar'd with the Idolatry and false Doctrine of Popery. Be with me this Night in my lying down; let me sleep in thy Fear, that whether sleeping or waking, living or dying, I may be always thine, thro' Jesus Christ my Lord and Saviour. Amen.

A Morning Prayer for Youth.

ALmighty God, and Lord of Heaven and Earth; thou art holy, but I was shapen in Iniquity; I was by Nature a Child of Wrath, for my first Father sinned, and I in him. But for ever blessed be thy Name, for the Way which thou hast found out, for the Recovery of poor fallen Sinners, by Jesus Christ, out of an Estate of Sin and Misery; who came to seek and save such as were lost; who died to save his People from their Sins, and from that eternal Death which we all deserve by our Sins; who bore thy Wrath, to deliver those that believe in him from Wrath to come. O help me to see my absolute Need of an Interest in Christ, and the Insufficiency of mine own Righteousness to justify and save me. And seeing that I am told in thy Word, That no Man can come to Christ, except the Father draw him; Lord, put forth thine Almighty drawing Power upon my Soul, that I may be help'd to come to him:

him: Let it be given to me to believe on the Name of thy Son Jeſus Chriſt, in whoſe Name alone there is Salvation, that ſo I utterly renouncing all Confidence in mine own Righteouſneſs, he may be made of thee unto me Wiſdom, Righteouſneſs, Sanctification, and Redemption. And now, Lord, I bleſs thy Name, this Morning, for thy preſerving me the Night paſt, and refreſhing my Body with Sleep and Reſt. O put thy Fear into mine Heart, and let it be before mine Eyes all this Day; that I may not ſin againſt thee. Help me this Day, in the Diſcharge of my Duty towards thee and all my Relations. Bleſs my Parents, and help me to be dutiful to them; and bleſs all my Relations with New-Covenant Bleſſings; and bleſs me thy poor unworthy Creature, and pardon all my Sins, and accept of my Perſon, and weak Performances, for the ſake of Jeſus Chriſt, to whom with thy ſelf, and holy Spirit, be everlaſting Glory and praiſe. Amen.

Evening Prayer.

O Lord, I praiſe thee for lengthening out my Life one Day longer, who have deſerv'd to have been caſt into the loweſt Hell. O that the Goodneſs and Long-ſuffering of God towards me, might lead me to Repentance. Lord. humble me for all my paſt Sins, original and actual, and for thoſe I have anew been guilty of this Day. O let the Blood of Jeſus Chriſt, thy Son, cleanſe me from all! Create in me a clean Heart, O God, and renew a right Spirit within me; and put thy Spirit within me, that it may incline me to walk in thy Ways, and keep thy Statutes and Judgment, and do them. And bleſs me this Night in my lying down; r freſh my Body with Sleep and Reſt; cover me with thy Wing in the Night-ſeaſon; let me fall aſleep with my laſt Thoughts on thee; let my Meditation in the Night-Watches be on thee; and when I awake in the Morning, let me be ſtill with thee. Bleſs, I beſeech thee, my Parents, and teach them what thou would'ſt have them teach me, and help me to receive their Inſtructions; and let all my Relations be taught of God. And now, Lord, pardon, own, and accept me in Jeſus Chriſt. to whom with thy ſelf, and Holy Spirit, be aſcribed Bleſſing, Glory and praiſe, both now, and for evermore. Amen.

Grace

Grace before Meat.

O Lord, bless unto us the Use of these thy Creatures, of which by our Sins we have made our selves unworthy; and grant, that by the end of our eating and drinking we may be the better enabled to serve thee in our several Places, through Jesus Christ our Lord and Saviour. Amen.

Grace after Meat.

GOOD God, as thou hast now filled our Bodies with thy good Creatures, so be pleased we beseech thee to feed our Souls, and to endue us with all spiritual Blessings, through Jesus Christ our Lord and Saviour. Amen.

Grace before Meat,

O Lord, lift up our Hearts to look unto thee for a Blessing upon our Meat, that we may comfortably use thy Creatures as Pledges of thy Favour, thro' Jesus Christ our Lord. Amen.

Grace after Meat.

AS thou hast filled our Bodies, O Lord, with thy good Creatures, so be pleased to endue our Souls with all spiritual Blessings in heavenly Things, through Jesus Christ our Lord. Amen.

Reading the Paragraph from Dublin, April the 11th, incerted in Abel's Post-Boy, Thursday April the 23d, 1713, wherein he basely reflected on the Protestants and faith, That ill Weeds grows apace: Which ca admit of no other Construction, but that notwithstanding they were weeded by that bloody Massacre in 1642, they are now very Numerous. This put me in mind of Bishop Usher's Prophecy; which take as followeth. The

THE PROPHECIES AND *PREDICTIONS*

Of the late Learned and Reverend

JAMES USHER,

Lord Archbishop of ARMAGH, and Lord Primate of *IRELAND.*

Relating to

England, Scotland, and *Ireland.*

THough in these latter Ages of the Church, many Learned and Pious Men, have made it a Question, whether God now speaks to any by prophetick Spirit; yet surely it were a great Boldness and Presumption for any peremptorily to determine that he does not; for though it must be acknowledged, that these Ways of God's revealing himself, are less frequent in these last and worse Times, since the great Reason assigned for the Frequency of Miracles and Revelation in the first Ages of the Church, *viz.* for converting Men to, and conforming them in the Christian Faith) is in great measure ceased; *For we have now a more sure Way of Testimony,* as the Apostle *St. Peter* says, *to wit, the written Word of God*: Wherein we have the Christian Doctrine displayed, together with the Lives, Miracles, and Examples of our Saviour and

his Apoſtles. But there is nothing has brought the matter of Prophecy and Revelation into ſo much queſtion, as the Frauds and Forgeries of lying Popiſh Prieſts, who by counterfeit Miracles have ſtrove each one to eſtabliſh their ſeveral Orders; or for the magnifying their particular Saints, Patrons, or Patroneſſes, have filled the World with moſt ridiculous and abſurd Stories of pretended Miracles: But God be thanked, the Author we have here propoſed, is removed far enough from the Exception that may be juſtly taken againſt thoſe we were ſpeaking of, being a Perſon of that known Learning, Piety, and Integrity; for all which he is famed through the Chriſtian World, that 'twould be needleſs as well as impoſſible for me to recommend him.

Now to confirm what I have been ſaying, that the Spirit of *Prophecy* has not wholly left the World, even in this Age, I have here propoſed this great Man, Archbiſhop *Uſher*, for an Example, as it is deliver'd by Dr. *Bernard*, Chaplain to the Archbiſhop. And certainly let any Man lay aſide prejudice, and reflect on what has been already accompliſhed, as to his own particular, as well as in ſome part to *Ireland* formerly, and what is now ſadly fulfilling in that miſerable Kingdom, and he will be forced to confeſs, that this holy Man was indeed a Prophet

The Author of the Life of this excellent and worthy Primate and Archbiſhop, gives an Account, that among other extraordinary Gifts and Graces, which it pleaſed the Almighty to beſtow upon him, he was wonderfully endued with a Spirit of *Prophecy*, whereby he gave out ſeveral true *Predictions* and *Propheſies* of Things a great while before they came to paſs, whereof ſome we have ſeen fulfilled, and others remain yet to be accompliſhed. And though he was one that abhor'd Enthuſiaſtick Notions, being too learned, rational, and knowing, to admit of ſuch idle Freaks and Whimſies, yet he profeſt, That ſeveral times in his Life he had many Things impreſt upon his Mind, concerning futu Events, with ſo much Warmneſs and Importunity, that he was not able to keep them ſecret, but lay under an unavoidable Neceſſity to make them known.

From which Spirit he foretold the *Iriſh* Rebellion For-

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ty Years before it came to paſs, with the very Time when it ſhould break forth, in a Sermon preached in *Dublin* in 1601. where from *Ezek.* 4. 6. *Diſcourſing concerning the Prophets bearing the Iniquity of* Judah *forty Days, the Lord therein appointed a Day for a Year; he made this direct Application in Relation to the Connivance at Popery at that time.* From this Year (*ſays he*) will I reckon the Sin of *Ireland*, that thoſe whom you now embrace, ſhall be your Ruin, and you ſhall bear this Iniquity. Which *Prediction* proved exactly true; for from that time 1601 to the Year 1641 was juſt forty Years, in which it is notoriouſly known, that the Rebellion and Deſtruction of *Ireland* happened, which was acted by thoſe Popiſh Prieſts and other Papiſts, who were then connived at. And of this Sermon the Biſhop reſerved the Notes, and put a Note thereof in the Margent of his Bible, and for Twenty Years before he ſtill lived in the Expectation of the fulfilling thereof, and the nearer the Time was the more confident he was, that it was near Accompliſhment, though there was no viſible Appearance of any ſuch thing; and (ſays Dr. *Bernard*) The Year before the Rebellion broke forth, the Biſhop taking his Leave of me, being then going from *Ireland* to *England*, he adviſed me to a ſerious Preparation, for I ſhould ſee heavy Sorrows and Miſeries before I ſaw him again; which he delivered with as great Confidence, as if he had ſeen it with his Eyes; which ſeems to verify that of the Prophet, *Amos.* 3. 7. Surely the Lord will do nothing, but he will reveal it to his Servants the *Prophets*.

From this Spirit of *Prophecy*, he foreſaw the Changes and Miſeries in *England* in Church and State, for having in one of his Books (called *De Prim. Eccl. Brit.*) given a large Account of the Deſtruction of the Church and State of the Britains by the Saxons, about 550 Years after Chriſt, he gives this among other Reaſons, why he inſiſted ſo largely upon it, That he foreſaw that a like Judgment was yet behind, if timely Repentance and Reformation did not prevent it; and he would often mourn upon the Foreſight of this long before it came.

From this Spirit he gave mournful Intimations of the Death of our late Sovereign *Charles* the Firſt, of whom

he would be often ſpeaking with Fear and Trembling, even when the King had the greateſt Succeſs, and would therefore conſtantly pray, and gave all Advice poſſible to prevent any ſuch Thing.

From this Spirit, he foreſaw his own *Poverty* in worldly Things, and this he would often ſpeak with Admiration to the Hearers, when he was in his greateſt Proſperity, which the Event did moſt certainly verifie.

From this Spirit, he predicted the Diviſions and Confuſions in *England* in Matter of Religion, and the ſad Conſequents thereof, ſome of which we have ſeen fulfilled, and I pray God the reſt which he feared may not alſo be accompliſhed upon us.

Laſtly, from this Spirit he foretold, That the greateſt ſtroke upon the Reformed Churches was yet to come; and that the Time of their utter Ruin of the See of *Rome* ſhould be when ſhe thought her ſelf moſt ſecure: And as to this laſt, I ſhall add a brief Account from the *Perſons* own Hand who was concerned therein, which follow in theſe Words:

The Year before this Learned and Holy *Primate* Archbiſhop *Uſſher* died, I went to him, and earneſtly deſired him to give me in Writing his Apprehenſions, concerning Juſtification and Sanctification by *Chriſt*, becauſe I had formerly heard him preach upon thoſe points wherein he ſeem'd to make thoſe great Myſteries more intelligible to my mean Capacity, than any Thing which I had ever heard from any other; but becauſe I had but an imperfect and confuſed Remembrance of the Particulars, I took the Boldneſs to importune him, that he would pleaſe to give a brief Account of them in Writing, whereby I might the better imprint them in my Memory, of which he would willingly have excuſed himſelf, by declaring his Intentions of not writing any more, adding, that if he did write any thing, it ſhould not exceed above a Sheet or Two; but upon my continued Importunity, I at laſt obtained his promiſe.

He coming to Town ſome time after, was pleaſed to give me a Viſit at my own Houſe, where I failed not to challenge the Benefit of my promiſe he had made me: He replied, that he had not writ, and yet he could not charge

charge himself with any breach of Promise; For (said he) I began to write; but when I came to write of Sanctification, that is, of the New Creature, which God formeth by his own Spirit in every Soul which he doth truly regenerate, I found so little of it wrought in my self, that I could speak of it only as Parrots, by Rote, and without the Knowledge and Understanding of what I might have expresst, and therefore I durst not presume to proceed any farther upon it.

And when I seemed to stand amazed to hear such an humble Confession from so great an experienc'd a Christian: He added, I must tell you, we do not well understand what Sanctification and the New Creature are: It is no less, than for a Man to be brought to an entire Resignation of his Will to the Will of God, and to live in the Offering up of his Soul continually in the Flames of Love, as a whole Burnt-Offering to Christ; And how little, says he, are many of those who profess Christianity experimentally acquainted with this *Work* on their Souls.

By this Discourse, I conceived he had very excellently and clearly discovered to me that part of Sanctification which he was unwilling to write.

I then presum'd to enquire of him, what his present Apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of *England*, *Scotland* and *Ireland*, of which this Reverend Primate had spoken with great Confidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement. I ask'd him, Whether he did believe those sad Times to be past, or that they were yet to come. To which he answer'd, That they were yet to come; and that he did as confidently expect it as ever he had done: Adding, That this sad Persecution would fall upon all the Protestant Churches in *Europe*. I reply'd, That I did hope it might have been past as to these Nations of ours, since I thought, that tho' we, who are the People thereof, have been punish'd much less than our Sins have deserv'd, and that our late Wars had made far less Devastations than War commonly brings upon those Countries where it pleaseth God in Judgment to suffer, yet we must needs acknowledge, that many great Houses had been burnt, ruin'd

and left without Inhabitants, many great Families impoveriſh'd and undone, and many thouſand Lives alſo had been loſt in that bloody War, and that *Ireland* and *Scotland*, as well as *England*, had drank very deep of the Cup of God's Anger, even to the overthrow of the Government, and the utter Deſolation, almoſt, of a very great part of thoſe Countries.

But this holy Man, turning to me, and fixing his Eyes upon me with a ſerious and ireful Look, which he uſually had when he ſpake God's Word, and not his own, and when the Power of God ſeem'd to be upon him, and to conſtrain him to ſpeak, which I could eaſily diſcern much to differ from the Countenance wherewith he uſually ſpake to me; he ſaid thus:

Fool not your ſelf with ſuch hopes, for I tell you, All you have yet ſeen hath been but the beginning of Sorrows, to what is yet to come upon the Proteſtant Churches of Chriſt, who will, e'er long, fall under a ſharper Perſecution than ever yet was upon them; and therefore (ſaid he to me) look you be not found in the outward Court, but a Worſhipper in the Temple before the Altar; for Chriſt will meaſure all thoſe that profeſs his Name, and call themſelves his People; and the outward Worſhippers he will leave out to be trodden down by the Gentiles. The outward Court (ſays he) is the formal Chriſtian, whoſe Religion lies in performing the outward Duties of Chriſtianity, without having an inward Life and Power of Faith and Love uniting them to Chriſt, and theſe God will leave to be trodden down, and ſwept away by the Gentiles; but the Worſhippers within the Temple, and before the Altar, are thoſe who do indeed worſhip God in Spirit and in Truth, whoſe Souls are made his Temple, and he is honour'd and ador'd in the moſt inward Thoughts of their Hearts, and they ſacrifice their Luſts and vile Affections, yea and their own Wills to him; and theſe God will hide in the hollow of his Hand, and under the ſhadow of his Wings. And this ſhall be one great difference between this laſt and all the other preceeding Perſecutions: For in the former the moſt eminent and ſpiritual Miniſters and Chriſtians did generally ſuffer firſt, and were moſt violently fallen upon; but in this laſt

laſt Perſecution theſe ſhall be preſerv'd by God, as a Seed to partake of that Glory which ſhall immediately follow, and come upon the Church, as ſoon as ever this Storm ſhall be over; for as it ſhall be the ſharpeſt, ſo it ſhall be the ſhorteſt Perſecution of them all; and ſhall only take away the groſs Hypocrites and formal Profeſſors, but the true ſpiritual Believers ſhall be preſerv'd till the Calamity be over.

I then ask'd him, By what Means or Inſtruments this great Tryal ſhould be brought on? He anſwer'd, By the Papiſts. I reply'd, That ſeem'd to me very improbable they ſhould be able to do it, ſince they were now little countenanc'd, and but few in theſe Nations, and that the Hearts of the People were more ſet againſt them than ever ſince the Reformation. He anſwer'd again, That it would be by the Hands of Papiſts, and in the way of a ſudden Maſſacre; and that the then Pope ſhould be the chief Inſtrument of it.

All this he ſpake with ſo great Aſſurance, and with the ſame ſerious and concern'd Countenance which I have before obſerv'd him to have, when I have heard him foretel ſome things which, in all human Appearance, were very unlikely to come to paſs, which yet I my ſelf have liv'd to ſee happen according to his Prediction, and this made me to give the more earneſt Attention to what he then utter'd.

He then added, That the Papiſts were, in his Opinion, the Gentiles ſpoken of in the 11th of the *Revelations*, to whom the outward Court ſhould be left, that they might tread it under foot: They having receiv'd the Gentiles Worſhip, in their adoring Images, and Saints departed, and in taking to themſelves many Mediators: And this (ſaid he) the Papiſts are now deſigning among themſelves, and therefore be ſure you be ready.

This was the Subſtance, and I think (for the greateſt part) the very ſame Words which this holy Man ſpake to me at the time before mention'd, not long before his Death, and which I writ down, that ſo great and notable a Prediction might not be loſt and forgotten by my ſelf and others.

This gracious Man repeated the ſame things in ſubſtance to his only Daughter the Lady *Tyrril*, and that with

a[illegible]with many Tears, and much [illegible]ame time that he had expres'd what is a[illegible] to me, and which the Lady *Tyrril* assur'd me of [illegible] her own Mouth to this purpose:

That opening the Door of his Chamber, she found him with his Eyes lift up to Heaven, and the Tears running apace down his Cheeks, and that he seem'd to be in an Extasie, wherein he continu'd for about half an Hour, not taking any notice of her, tho she came into the Room; but at last turning to her, he told her, That his Thoughts had been taken up about the Miseries and Persecutions that were coming upon the Churches of Christ, which should be so sharp and bitter, that the Contemplation of them had fetch'd those Tears from his Eyes, and that he hop'd he should not live to see it, but possibly she might, for it was even at the Door: Therefore take heed (says he) that you be not found sleeping.

The same Things he also repeated to the Lady *Byssee*, Wife to the present Lord Chief Baron of *Ireland*, but with adding this Circumstance, That if they brought back the King, it might be delay'd a little longer; But (saith he) it will surely come, therefore be sure to look that you be not found unprepar'd for it.

To conclude in the Words of Dr. *Bernard*, speaking of this excellent Person, Now howsoever I am as far from heeding of Prophesies this way as any; yet with me it is not improbable, that so great a Prophet, so sanctify'd from his Youth, so knowing and eminent throughout the Universal Church, might have, at some special times, more than ordinary Motions and Impulses, in doing the Watchman's Part, of giving warning of Judgments approaching.

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FINIS.